THE RECTOR Corrected:

OR, THE RECTOR of *ARROW*,

SHOOTING HIS

Arrow Beside the MARK.

IN

Answer to *Thomas Wilson's* Book, called, *The* Quakers *False Interpretations of Holy Scripture.*

In which *Answer* it is manifested, that *T. W's.* Interpretations of the Scripture (so far as he oppoſeth the Truth, teſtified unto by us) are Falſe; and that the Senſe given by Us, of all theſe Scriptures mentioned, is true.

By *GEORGE KEITH.*

London, Printed in the Year, 1680.

XUM

An Advertisement to the Reader.

Friendly Reader,

THE occasion of these Lines is the *Disingenuity of* Benjamin Harris *Book-seller, his making or causing to be made, a New Title to his Old Book; because he could not sell it off according to his expectation, and thereby hath wrong'd the Author, by making him promise in the Title, what was not made out in the Book, and abused his Reader by a Title insignificant to the matter: for the Title made by the Author, was;* The *Quakers* false Interpretations of the Scriptures, *which the Author saith in the Beginning of his Book,* shall be his only Subject. *The Title added is,* The Spirit of Delusion reproved, or the *Quakers* Cause fairly Heard, and Justly Condemned, being an Answer to *William Penn,* &c. *whose Name upon due search, I cannot find in the Book, much less his* Cause fairly Heard, and justly Condemned; *however, if* B. H. *would have recalled his Title, or have acknowledged his abuse, he might have saved this publick Reproof, and have been just to his Author, to Us, and the World.*] *That the Reader might know the two Titles this Book went by, I give him this Caution.*

The Places of Scripture, *which are Vindicated from* Thomas Wilson *his false Glosses, are these following.*

Chapter, I. *Isa.* 2. 34. *Psal.* 119. *Prov.* 6. 24. *Rev.* 5. 6. 2 *Cor.* 12. 2.
Chap. II. *Job.* 6. 50, 51.
Chap. III. *Joh.* 17. 24. *Jam.* 5. 9.
Chap. IV. *Heb.* 9. 28. *Act.* 1. 11. 2 *Pet.* 1. 19. 1 *Cor.* 12. 7.
Chap. V. 1 *Cor.* 11. 29. 1 *Cor.* 11. 25. 1 *Cor.* 11. 26.
Chap. VI. 1 *Joh.* 4. 2, 3. *Joh.* 4. 29. 1 *Tim.* 2. 12. 1 *Cor.* 14. 34.
Chap. VII. *Jer.* 23. 30, 31, 32.
Chap. VIII. *Mat.* 6. 5. *Mat.* 23. 6. *Jer.* 5. 31. *Rev.* 17. 15. & 13. 7. 1 *Cor.* 15. 22. *Rom.* 13. 1.
Chap. IX. *Rom.* 1. 16. *Isa.* 8. 20. *Rev.* 19. 10. *Isa.* 47. 5. *Isa.* 15. 1. *Psal.* 31. 18. 1 *Cor.* 13. 8. *Joh.* 15. 3. 2 *Cor.* 5. 19. 2 *Cor.* 3. 6.
Chap. X. *Esther.* 6. 2. 1 *Pet.* 2. 17. *Lev.* 19. 15. *Jam.* 2. 2. *Mat.* 5. 33, 34. *Act.* 7. 38, 39. *Mat.* 10. 34. *Joh.* 15. 22. c. 12. 46. *Mat.* 28. 19.
Chap. XI. 1 *Joh.* 3. 9. *Rom.* 14. 7. *Rev.* 11. 7, 8. c. 17. 5. 2 *Thes.* 2. 4.
Chap. XII. *Containing an Answer to his Discourse at the End of his Book.*

The

THE RECTOR Corrected, &c.

CHAP. I.

Rector. *Quakers False Interpretations of Holy Scripture, only of this at present; here-after, perhaps, I may treat of their Doctrines and Manners.* Pag. 1.

Corrector. This is an Undertaking, which I hope the present Answer shall sufficiently, by the help of the Lord, discover to be vain; And when hereafter, thou shalt Treat of their Doctrines and manners, if thou do it not more effectually and Convincingly, than what thou hast done at present, thou hadst better spare thy pains.

Rector. *If then I can prove, that you have interpreted Scripture in a false sense, you must grant that you have not interpreted only in and by the Spirit of God, but in your own, and by the natural understanding, and fallible Erring mind, though it contradict your glorious pretence,*

Correct. If thou couldst prove never so manifestly, that some one or other of us, have erred or mistaken, in giving the Sense of a Place of Scripture; that saith nothing against the Truth of our Principle, nor doth in the least contradict our Pretence: for we pretend to no other, nor higher Priviledge, but what all true and real Christians can, and well may pretend unto, in their several Measures and Growths; and especially, what every true Minister of *Christ*, indeed, hath: Namely, that we have the Infallible Spirit of Truth given us of *God*, through *Christ*, to guide and order us in all our Thoughts, Words, and Actions; and so far as *We*, or any others, do follow the Guidance of that Holy Spirit, in what it openeth, or revealeth in us, of the true Sense of Scripture, or of any other thing, we are not deceivable, and not otherwise. And again, as we do firmly believe, That *God* hath given unto us his Holy Spirit, to teach us all things, and lead us into all Truth; so it is our care, and aim, to follow that Holy and Blessed Guide in all things; and especially, in any publick Testimony, that we give forth into the World, whether by Preaching or Writing: That we neither speak nor write any thing, but as we find the Spirit of the Lord either moving and commanding us, so to speak and write; or giving us a true

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Freedom and Liberty thereunto. And whereas thou citest divers Passages out of our Books, as a proof, that the Word of the Lord did come unto us, and that we were moved and commanded of the Lord: All this proveth not, that all that we speak or write, is by Commandment; for *Paul*, to whom the Word of *God* came, spake at times by Permission, and not by Commandment. And as for these Words thou mentionest out of my Book, *Immed. Revel.* p. 21. *We may not, nor dare not, make use of the Scripture, but in the Life and Spirit, as that opens and influences: —— We dare not, nor ought not, to speak the Spirit's Words in our own Spirit.* Doth this offend thee? How canst thou make use of the Scriptures, barely with thy own Spirit, seeing they who follow their own Spirit, see nothing; and they are foolish Prophets, unto whom a *Wo* is pronounced from the Mouth of the Lord, *Ezek.* 13. 3. And, How dost thou differ from the *Jews*, who had the Scriptures of the *Old-Testament*, and used them in their own Spirit, and Rebelled against the Spirit of *God*? And, Is not all Scripture given forth by Inspiration? And, Can it be known again, but by the same Inspiration? And, if otherwise, How came it to pass, that the *Jews* did not know them? Are we to speak the Things of *God*, in the Words which Man's Wisdom

Teacheth, or in the words which the Holy Ghoſt Teacheth? and if ſo, then has not every man that ſpeaks the things of God, the inſpiration of the Holy Ghoſt? And, doth not *Peter* ſay, the unlearned wreſt the Scriptures to their one deſtruction? Now, was this unlearned by the Letter, or unlearned by the Spirit? And if unlearned by the letter, how could they wreſt them? How dareſt thou medle with the Scriptures without the Spirit, that leads into all the Truth of them? Now as to my words above-mentioned, *We dare not, nor ought not to ſpeak the Spirits words, in our one Spirit*, &c. All this holds forth, what our Principle and Belief is; Namely, That we ought not to ſpeak the Spirits words, meerly by our own Spirit, and from the meer natural underſtanding, without a Divine illumination: And canſt thou ſay, that thou ought to do otherwiſe? And as for the words, *We dare not*, they only ſignifie the holy Fear and Care that is in us, that we ſpeak not the Spirits words, only by our own Spirit, and ſo our Fear and Care that we Err not, although it may be poſſible for us to Erre and Miſtake, in ſome things, if we be not duely watchful; and ſo much is plainly expreſt, in my book of *Immediate Rev.* Namely that we do not affirme, That we are abſolutely infallible, but only conditionally, as we follow that infallible Spirit: ſee *pag.* 36. Second Addition. And theſe

words, (we dare not) import no more, otherwise, answer me this questions; Darest thou Err, and interpret the Scriptures, falsely? I hope thou will say, at least, thou darest not. Very well, But doth this prove that thou Judgest thy self absolutely infallible, and that in no respect, thou canst Erre, or mistake the true sense of a place of Scripture? I suppose thou wilt not alledge any such thing, but although thou callest thy self a Rector, thou wilt freely acknowledge, it is possible for thee to Erre, and so to need Correction and better Information, which is here freely offered unto thee

Rector, p. 3. *Citing* Immediate Rev. p. 72. *Out of* Sion *shall go forth the Law, and the word of the Lord from* Jerusalem; *And he (the Word, for that is his Name,* Rev. 19.) *Shall Judge among the Nations,* Isaiah, 2. 3. 4. *Your reason why the word of the Lord, must here signifie Christ, (for that it is you mean)* viz. *Because his name is the word, it is infirme, unless you can prove, it always so signifies, which it doth not, as you may see in many places of Scripture.*

Corrector. Thou art here at great paines to no purpose, from *p.* 3. to *p.* 7. To prove that by the Word, is not always understood Christ; In answer to which, I say briefly, and I hope sufficiently to satisfie any sober inquirer, That when we affirm, by the Word, is

generally understood Christ; we mean not Christ abstractly considered, or in a separation from any Divine Testimony, inward, or outward, that immediately proceedeth from him; but we mean both Conjunctly, the one, as the Soul, Life and Spirit; the other, as the body and Garment, which may be further illustrated by diverse Similitudes: And we grant, that the Testimony of life, whether inward or outward, as it is received from the Life, and is held in the Life, may in a Secondary and Figurative sense be called the Word of God; but still in the most proper and primary sense, Christ himself is the Word of God; whose life and vertue Floweth forth in that Testimony, which immediately cometh from him, and which he who is the life speaketh forth; for the substance, the kirnel, the life of that Testimony, is Christ, who is the free gift of God unto all, and he who hath Christ, and in, and through the life and Spirit of Christ, hath the words, and speaketh the words; the same also hath the word of God, and speaketh it; and he who heareth, and readeth, and meditateth upon the words, in the Spirit, in the Light, and in the life of Christ, in his heart, the same heareth the Word of God, readeth it, and meditateth upon it; but he who reacheth not through the Letter, and outward visible Testimony, unto the Life and Spirit of

Christ, that is in himself, and every where and which filleth the whole universe, but is alienated and separated from that Spirit, life and Light of Christ in himself, and in that Alienation, readeth, heareth, speaketh and meditateth, upon the Scripture words, he hath not the Word of God, he neither heareth it, nor speaketh it, nor meditateth upon it; he hath only the Letter, which without the Spirit, is only as the dead body. And thus, when I say, the Law goeth out of *Zion*, and the word of the Lord from Jerusalem, my meaning is plain; this is not the bare letter, and the Apostles and Evangelists who published this Word and Law, they had the Spirit and life of Christ in their hearts, out of which they published their outward Testimony: and they who did receive that outward Testimony aright, to wit, in a measure of the same Spirit and life, they did indeed receive the word of the Lord, and all others did not. Again, as to the word of the Lord which *David* so often mentioneth, *Psal.* 119. and elsewhere, that he oft meaneth the inward Testimony and life of it, which is Christ, is most clear, as when he sayeth, O! *when will thy Word come unto me*; for *David* being a prophet, he waited for the Word of God to come into his heart, immediately, as did the other Prophets; and certainly, that is the word of

the Lord, in a higher and more excellent ſenſe than any outward Teſtimony; but yet every outward Teſtimony that cometh from the life, and is held in the life, we do moſt freely acknowledge, and have done ſo from the beginning, that it is the Word of God; for the life of it is Chriſt, which was before the words were, and in whom they have their end, and accompliſhment; And thus, when we ſay, the Scripture is not the word of God, our meaning is, the bare Letter is not; nor Secondly, the bare humane ſenſe, which the meer humane, and natural underſtanding of man, can reach unto, and frame of it, is not the word of God; far leſs the corrupt and perverſe gloſſes, which men that are declared enemies to the divine inſpiration of the Spirit, in our days, have put upon it: but the words and Teſtimony, both inward, in the heart, and outward, in the mouthes and ears of all that receive and hold them in the life, may be called, the word of God as aforeſaid; for they are not underſtood, as ſeparated from Chriſt the life of them, even as we may call the living body of a man, as we ſee him to move and walk, a living man, although it is rather and more principally, the Soul that is the man, than the body; but the meer dead body, is not the man, and no more is the meer letter, which any holdeth, without the Spirit of

Chriſt:

Christ, the word of God; and we may well say, that word which doth at any times to quicken our Souls unto God, and livingly doth refresh and comfort us, whether in a meer inward Testimony, or in both the inward and outward Testimony, is Christ, that eternal Word, which created the Heavens and the earth, without whose quickning vertue and life, every thing is dead.

Rector. p. 8. *Citing* Imm. Rev. p. 69. *Reproofs of instruction are the way of Life, to keep thee from the evil Woman; that is the false deceitfull Whorish Spirit,* &c. *That this is a real woman, I am as sure, as that any whore in England is a woman; for the discourse being continued, thus it is said,* p. 29. *He that goeth into his Neighbours wife, shall not be innocent,* &c.

Corrector. Admit that a reall Woman is meant, Doth it mean one only Woman, or rather all Women that do Adulterate, and seek to defile others by so doing? and then I am sure, that Whorish Spirit of which I have writ, shall be comprehended in the number: I do not deny, but the words may be partly understood of Women in the ordinary sence, but that they are only to be understood so, I see not the least convincing reason from any thing thou sayest; surely, though thou callest thy self *Rector* of *Arrow*, yet here, as oft else-where, thou hast not right-

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ly levelled, nor directed thy Arrow, and therefore hast thou missed thy Mark; nor doth the continuance of the discourse, *Prov.* 6. 29, 32, 33, 34. prove, in the least, that it is either only, or principally, an outward Woman: for dost thou not know, that it is ordinary in Scripture, the discourse being continued, to pass from one thing unto another; sometimes with, and sometimes without any connexion of the matter or thing delivered: See *John* 2. 14, 15, 16, 17, 18, 19. where the continued discourse is concerning the Temple of *Jerusalem*; and yet when Christ said, destroy this Temple, he meaned not the Temple of *Jerusalem*, but the Temple of his Body, *verse* 21. Also, *John* 4. from *v.* 6. to *v.* 9. the discourse being of outward Water; yet immediately after, *v.* 10. Christ speaketh of Water, in another sence; namely, of the Spiritual Water, which is the Spirit; and also from the outward Leaven, Christ transferreth the discourse to Bread and Leaven in another sence. See *John* 6. and *Mat.* 16. 6. compared with *Matthew* 15. 32, 33. and as this is ordinary in many places of Scripture, so more especially in the Book of *Proverbs*, where in one Chapter, many things are said in a continual discourse, without any connexion of the matter; and where exceeding many things are parabolically and mystically understood, as the very Title of

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the Book doth plainly import; and in farther confirmation hereof, that by the Whorish Woman, is understood, not only, or principally, an outward Woman, but under the sign or literal sense of a Woman, is understood, a Whorish Spirit, which is the Spiritual and Mystical sense, we are to consider; that the Divine Wisdom which is Christ, is held forth unto us at large, under the figure of a Woman, and the Servants of this Divine Wisdom, as her Maids, *Proverbs* 9. 1. 2, 3. Yea immediately from the strange Woman, he passeth to discourse of another sort of a Woman, which he calleth Wisdom, and is no other than Christ, the Wisdom of God; which twofold description, the one of the one sort, and the other of another sort, by way of antithesis & contrariety, doth so Evidently prove the thing that I say, that certainly he is very blind or inconsiderate, that doth not acknowledge it. I could here also produce the authority of both *Jewish* and Christian Writers, who have expounded this strange and Whorish Woman, after this same manner; but for briefness sake I shall forbear, and pass to what followeth.

Rect. p. 9. *Citing* Im. Rev. p. 75. *The Seven Spirits of God are one Spirit.* —— *Now whether St.* John *by these Seven Spirits, mean Angels, or the Holy Ghost, is to be considered.*

Cor. Although thou dost challenge this as a false

false interpretation, that the Seven Spirits of God are one Spirit, whereas thou wilt have them to be but Angels, which are Creatures, I hope to make it appear, that not my interpretation of this place, but thine, is false, and so false, that it doth really contain manifest Idolatry; to wit, a worshipping of Angels, and Praying unto them; for *Rev.* 1. 4. The Apostle *John* doth Pray for Grace, unto the Churches, from God the Father, and from the Seven Spirits which are before his Throne, and from Jesus Christ: This doth evidently prove, that by the Seven Spirits, are not to be understood, any Created Angels, who are our fellow Creatures, seeing *John* doth Pray unto these Seven Spirits, and placeth, or classeth them together with God the Father, and Jesus Christ the Son, as equally concerned with the Father, and the Son, in giving Grace to the Churches. Now, whereas thou dost interpret them to be Created Angels, thou dost hereby affirm, that *John* prayed unto Created Angels, and so accusest him of gross Idolatry; & also thou dost confirm the *Papists* in their Idolatry, & Idolatrous worshipping of Angels; & whether or not, the *Pope* & Popish Church, will thank thee for this, as thou dost most unjustly insinuate against us in another case, see thou to it. And as to thy proof that they are Seven Angels, from *Rev.* 8. 2. and

that they are said to stand before the Throne, I Answer, thy proof hath no weight. For 1st. How dost thou prove, that these Seven Angels mentioned, *Rev.* 8. 2. are these Seven Spirits, mentioned *Rev.* 1. 4? Again 2. It soundeth no more harsh, that they are before the Throne; nor is it harsh, that the Lamb which is Christ, is said to stand before the Throne; nor is it any more harsh than to say, the Spirit of God is sent, or that God himself is said to walk, to rest, &c. which are figurative speeches; And yet 3d. They are not said to stand before the Throne, but to be before it, *Rev.* 1. 4. See also *Rev.* 5. 6.

Rect p. 10. *Why say you, St.* Paul *was on Earth, when he heard the unspeakable words, when he tells you, that himself knew not?*

Cor. Paul doth not say that he knew not, whether he was upon the Earth, or not; see the words, 2 *Cor.* 12. 2. only he telleth, that whether in the Body or out of the Body, he could not tell; how he could well be upon Earth, and yet out of the Body, namely by a Spiritual abstraction or separation of Soul from the Body, and from all the bodily senses (the natural union still remaining between the Soul and the Body) as it happeneth, in a rapture.

Rect. *How! Caught up into the Third Heavens, which signifieth the greatest distance, and yet not removed,* p. 21.

Cor.

Cor. Yea very well, not by any Local removal, but by a Spirtiual Motion, more than ordinary; so that the glory of the Third Heavens were opened unto him, as it was unto *Stephen*, when he was upon Earth, *Acts* 7. Nor doth *Paul* his being caught up, signifie a Local distance, or absence, otherwise when *John* was caught up in the Spirit, the Spirit was Locally distant from him, which is absurd; such weak kind of reasoning doth more become Children, or Idiots, than a Rector or Governour of mens Souls.

Rect. And then St. Paul *having that birth before, was in Heaven before he was caught up thither: And so is every regenerate man at present.*

Cor. This is no great Riddle nor Paradox to the least Child of the New Jerusalem. *Paul* indeed was before in Heaven, and so is every Regenerate Man at present; but yet his being Caught up into the Third Heavens, signifieth a more than ordinary Elevation of his Soul into a Spiritual beholding of the Heavenly glory; for *John* was in the Spirit since the first Moment that he believed, and so is every Regenevate Man, in some measure; but yet his being in the Spirit, (*Rev.* 4. 2. *And immediately I was in the Spirit*) signifieth somewhat more than ordinary; which Spirit notwithstanding, was as near him as his own Soul. *Rect.*

Rect. Ibid. *So that it is no strange or peculiar thing which our Saviour said of himself, viz. That he was then in Heaven, whilst he discoursed with* Nicodemus, John 3. 13.

Cor. It is both strange and peculiar (as it seemeth) no lesse unto thee, than unto *Nicodemus*, that one that is born of the Spirit, should be both in Heaven, and also upon the earth at one time: And this is strange unto every Natural and Unregenerate Man, but yet is not so to the Spiritual and Regenerate, *whose Conversation is in Heaven, and sit in Heavenly places in Christ Jesus*, and breath in a Heavenly Spirit; but yet Christ his being in Heaven is peculiar, and after another manner than that of the Saints also, because he filleth all the Heavens with his glory, and is higher than they all, and is Ascended above them.

Rect. Ib. *And I would then know, how he passed through two Heavens —— and if you please, I would understand also from your inspiration (not Conjecture) what these two Heavens are which he passed, to come to the Third.*

Cor. Because I find thee here in a scoffing Spirit, and also that thou dost despise such misterious and deep things, I have no freedom, nor pleasure to answer thee, in such questions which are not necessary at present for me to answer. But seeing thou discoverest

owneſt all Divine inſpiration in thy Soul, whereby to receive the knowledge of Heavenly, and Divine things, as thou doeſt expreſly, *pag.* 74. 75. (whereof I may take further notice in its proper place). What, haſt thou but Conjecture, whereby to tell us, what either the Firſt, Second, or Third Heavens are, or whereby to underſtand any interpretation of Holy Scripture; and ſurely, theſe who receive thy interpretations from thy bare Conjecture, and meer Natural underſtanding without inſpiration, have but ſmall encouragement; and if not Inſpiration, but Conjecture, can do the buſineſs, they may as well Conjecture unto thee, as thou mayeſt do unto them; and may as well, any one of them deſerve to be called Rector of *Arrow*, as thy ſelf.

Rect. *pag.* 12. *Be truly ſerious, and tell me, whether Chriſt Aſcended up above the Clouds, I mean Ten, or Twenty Miles diſtant from earth upward.*

Cor. I do ſeriouſly and truly tell thee, as I faithfully believe, that Chriſt did Locally Aſcend upwards into the Heavens; whence alſo he ſhall deſcend, at the time of the Reſtitution of all things, and thither ſhall he again Aſcend with the Saints at the Reſurrection; but as to Number of Miles, the Scripture being ſilent, it is in vain to inquire, and it would be alſo in vain to anſwer ſuch

such a frivolous and unlearned question.

Rect. Ib. *especially, since this paradice is the Third Heaven*, ver. 4.

Cor. It is not said *vers.* 4. That paradice is the Third Heavens, therefore concerning such a thing, as not being Essential to the present Controversie, I shall not contend. It sufficeth unto us to believe, that the Souls of the righteous at death, go into Heaven and paradice (as they are already in some measure in Heaven, even while in the body) which Heaven is both near hand and far off: But how many Miles they do or can go into these Heavens, is an unnecessary question.

CHAP. II.

Rect. p. 13. "*The Text which proves, as you suppose, that Christ hath another body besides that which was visible Flesh and Blood, of a Spiritual substance, is* John 6. 50, 51. From whence I suppose you would argue thus:——

Cor. John 6. 50, 51. Is indeed one of the places of Scripture, which we bring to prove that Christ hath Flesh and Blood, that cometh down from Heaven, that is a spiritual substance; However, I do not approve of

thy way of forming the Argument for us, and therefore I am not concerned to Trace thee, in thy Answers, wherein thou dost as a man that fighteth against his own shaddow; Let the place it self, *John* 6. 50. 51. be well observed, and without any other reasoning, than what is simply contained in the words of Christ, the Truth of what I affirm, will appear unto that eye which is open to see it. The bread that a man may eat of and not dye, cometh down from Heaven, and that very bread is his Flesh, and therefore he hath a Flesh that cometh down from Heaven. Now thy answer to the Argument of thy own devising, will not serve here, where thou sayest, bread in the Major and Minor, hath different significations; as in the Major, whole Christ; but in the Minor, only part of Christ; for besides that, the Scripture Teacheth thee nothing of this distinction, the plain and expres words of Christ doth evidently refute it, that speak of the very self same bread, both that it cometh down from Heaven, and also that it is his Flesh, *ver.* 51. 58.

Rect. p. 14. *As the Son of man he came not from Heaven.*

Cor. *This is contrary to Christs words, who Sayeth, no man hath Ascended up to Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven. And*

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John 6. 62. *And what if ye shall see the Son of Man ascend up where he was before.* And thou say'st, p. 14. The Flesh is not the bread as that signifieth whole Christ, but only a part of Christ; *Is Christ divided? Christ* saith, *I am the living bread which came down from Heaven*, &c. *And the bread that I will give for the life of the world, is my Flesh.* Now do we pervert Scripture, or thou, who say'st the bread signifieth but only a part of Christ, whereas Christ doth not say so. And as concerning visible Flesh, nothing is mentioned in the pages cited by thee out of *G. P.* one way or another, but *the Word became Flesh, and dwelt among us.*

Again, *whereas thou say'st, that Christ having said that he is the bread of Life that came down from Heaven, shews in dying for us, that his death is our eternal Life; I ask thee* what Scripture saith, that his death is Eternal life, without our feeding upon his Flesh and Blood. And whereas again, *thou sayst, thou wilt prove that the Flesh and Blood spoken of*, John 6. *are not a Spiritual, invisible Substance:* then what must we *infer* from this interpretation of thine, but that we must eat visible Flesh, and drink visible Blood? But when the *Capernaumits* understood it of visible Flesh and Blood, he told them, *he that eateth my Flesh, and drinketh my Blood, dwelleth*

leth in me, and I in him, to signifie that it was an inward invisible eating, of an inward invisible substance, whereof he did speak. Also he said, John 6. 61, 62, 63. *Doth this offend you? what and if ye shall see the Son of Man Ascend up, where he was before; it is the Spirit that quickneth, the Flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are Life.*

Rect. *For to give his Flesh for the life of the World, signifies to offer up himself a Sacrifice for sin by death upon the Cross,* &c.

Cor. Hereby thou would'st prove, that by the Flesh of Christ, is only meant his visible Flesh; But did Christ give no other thing than the visible Flesh for the life of the World? Did he not also give his Life and Soul? did he not *Pour out his Soul unto death? and was not his soul made an offering for sin? Isa.* 53. 10, 12. And although his Soul did not die, yet he suffered in his soul, and that more Heavily than the visible Flesh could suffer: so that before he was Crucified, he said, *My soul is exceeding Heavy unto death.* And these sufferings of his soul, are called the *Travel of his soul,* Isa. 53. 11.

Rect. pag. 19. *You must affirme, that the spiritual flesh was offered, and died, and so obtained redemption for us.*

Cor.

Cor. It was ſaid by Chriſt himſelf, that *he came to give his life a Ranſome for many*; Mat. 20. 28. Mark 10. 45. And this life of Chriſt is more than the viſible Fleſh, and therefore, ſomewhat more than the viſible Fleſh, is the ranſome and offering, by which life of Chriſt we are ſaved; and *who ever doth eat his Fleſh, and drink his Blood, hath this life in him*; ſee *Rom.* 5. 10. compared with *John* 6. 53, 54. Moreover, Chriſt his giving his Fleſh for the life of the World, is more than to offer up his viſible Fleſh upon the Croſs; for *he giveth his Fleſh to eat, and his Blood to drink*; whereas many that believe Hiſtorically, that his viſible Fleſh was offered upon the Croſs, do not eat his Fleſh, and drink his Blood, for they have not life in them; and therefore this eating his Fleſh and drinking his Blood, is ſomewhat more than an Hiſtorical belief of what Chriſt did outwardly ſuffer upon the Croſs: Neither doth it follow, that becauſe his ſpiritual Fleſh was offered up, together with the viſible Fleſh, that therefore it alſo dyed, for his ſoul was an offering according to the expreſs words of the Scripture, and yet his ſoul did not dye: Nevertheleſs, after ſome ſort he ſuffered death, both inwardly and outwardly, for *he is the Lamb ſlain from the foundation of the World*, Rev. 13. 8. *And he hath been Crucified in* Sodom *and* Egypt *ſpiritually ſo*

called, Rev. 11. 8. And there are who *Crucifie to themselves again the Lord of Glory*, Heb. 6. 6. But this inward death, and Crucifying of Christ, is not to be understood after the manner of the outward death, or as if his Life could be simply and absolutely Crucified and extinguished; for it is of an immortal Nature, and in it self cannot dye; but yet as unto men, he is said to be Crucified, when they by their sins do afflict and press down his tender Life in them.

Rect. *You interpret the life, which is by Christs Flesh, of his quickning of our souls by his Life and Spirit which dwelleth in us, which is quite another thing than to give it for the Life of the World, that importing dying as a Sacrifice, and atoning for sin.*

Correct. By Christ his giving his Flesh for the Life of the World, we understand both the offering up of his Flesh at his dying for us upon the Cross, and also his giving us his Flesh to Eat, and his Blood to Drink; for even as the Priests under the Law, were to Eat of the Sacrifice, and to have the blood sprinkled upon them, so believers under the Gospel are to *Eat the Flesh of Christ, and drink his blood.* And moreover, we do most willingly acknowledge, that the benefit and vertue of his outward Flesh that was broken upon the Cross; and of that Blood which was shed, doth Spiritually extend un-

to us, both both for our quickning and cleansing; As also by the power and vertue of the body of Christ that was raised from the dead out of the Grave, on the Third day, and rose and ascended a spiritual and glorious body; We do believe, that we also shall be raised up, to have an immortal, spiritual, and glorified body, like unto him; and that by the same mighty power, which raised Jesus from the dead. But this Vertue is not any visible thing, nor is the glorified Body of Christ visible Flesh; and therefore, thou dost Grosly Erre, to say as thou dost, *pag.* 16. *Line* 10. 11. *The Son of Man is visible Flesh*: For seeing the body of Christ is glorified, and wholly spiritual, (as the body of every true believer shall be at the Resurrection) how can it be *visible Flesh*? and Christ the second *Adam* is called in Scripture the quickning spirit, but not visible Flesh. Therefore in this, thou dost Grosly Erre, and needest Correction.

Rect. *Shew another Text of you can, that speaketh thus of a spiritual Flesh of his*, p. 19.

Cor. Here thou givest away thy own cause with thy own hands, thou pleadst altogether against the spiritual Flesh of Christ; and now these words of thine do grant, that *John* 6. 50, 51. speaketh of a spiritual Flesh of Christ, But what if I could not let thee see another place in all the Scripture for it,

is not one place of Scripture, if it prove the thing, a ſufficient witneſſe? And although I could give other proofs, yet at preſent I ſee no need to alledge any more, untill thou give a more Convincing anſwer to what is already brought. And I put thee to prove, by any one place in all the Scripture, that Chriſt hath now any other Fleſh or Body, but that which is ſpiritual.

Rect. p. 20. *The Fleſh and Blood here, are two diſtinct things*—ver. 53. *Whereas the ſpiritual ſubſtance, which you imagine can have but one part*—*Spiritual Fleſh cannot be broken, nor ſpiritual blood ſhed (and indeed there are not theſe two diſtinct parts in a ſpiritual ſubſtance) nor are the bread and wine in the Lords Supper, Symbolls of ſuch.*

Cor. Whether the Fleſh and Blood, mentioned, *Joh.* 6. 50, 51. be two diſtinct things or not; or whether a ſpiritual ſubſtance hath not diſtinct parts, is not Eſſential to the preſent debate, and thou doſt but meerly Aſſert it, without any ſhaddow of proof? But ſuppoſe it be ſo, that a ſpiritual ſubſtance hath not diſtinct parts, may it not therefore have diſtinct names, and may there not be a cauſe for thoſe diſtinct names, as having diſtinct Vertues and Operations? When Chriſt ſaid, *The Words that I ſpeak unto you, they are ſpirit, and they are life*, Joh. 6. 63. Is this ſpirit and life diſtinct things, or onely diſtinct names? If diſtinct things, then

why may not the Spiritual Flesh and Blood of Christ be distinct things also? and if onely distinct Names of one thing, why may not also, Flesh and Blood in a spiritual sense be but distinct names of the same thing? and indeed it is very plain by the words of Christ, that by his Flesh and Blood, *John* 6. 50, 51, He meaneth only *spirit and life; the Words said he, that I speak unto you, are spirit and life; it is the Spirit that quickneth, the Flesh profiteth nothing.* Next, whereas thou sayest, spiritual Flesh cannot be broken, nor spiritual Blood shed. How Carnal and Grosse art thou, here in thy understanding? although it cannot be so in a grosse and visible manner, yet can it not be spiritually so? Do we not read in Scripture of a *Broken spirit*? and yet according to thy manner of reasoning, thou might as well say, a spirit cannot be broken; for it being a spiritual substance, hath not distinct parts. Such reasoning as this, doth more become a School-Boy than thee. Again, why cannot spiritual blood be shed, as well as the *Holy Spirit is said to be shed*, Acts 2. 33. Tit. 3. 6 And whereas the Scripture speaketh *of Measures of the Spirit*, thou might'st as well reason against them, that a spirit hath not distinct parts, and therefore hath not *Measures*; but whereas thou should'st compare spirituals with spirituals, thou equallest spirituals with carnals, accor-

ding to thy grosse and carnal understanding. And as concerning the bread and wine, which Christ gave to the Disciples, I say they were Symbolls of Christs Flesh and Blood both ways; and although the Saints do not eat the visible Flesh of Christs, and drink his visible Blood, yet they partake of the benefit and vertue of both his Flesh and his Blood, and the substance of both doth remaine, which is his glorified body in Heaven; and the vertue of which doth really extend unto the Saints, both in Heaven and on earth, by which they are spiritually refreshed and Nourished, as with meat and drink; and thus we do not divide Christ, nor his Flesh and Blood, although a distinction there is, betwixt that Flesh which he had from the beginning (and which the Saints fed upon in all Ages from the beginning, otherwise they could not have had life in them) and that which he took upon him in the Virgins womb.

Rect. *And that he gave his bodily Life, that which he took of the blessed Virgin for the Life of the world, I hope you will not deny, yet I find some odde passages in your writings.*

Cer. Nay, we do not deny it, nor is there any thing in these passages to prove the contrary; and though they seem odd unto thee, that is no more than what Christ his own

Doctrine

Doctrine seemed unto these, *John* 6. 60. And whereas also thou dost quarrel with some words of *G. F.* in his Catechisme, *that the bread which is the Flesh, is not humane Flesh, and humane Body*: To this I answer. And so it is plain, that the Flesh which is the bread, that cometh down from Heaven, *John* 6. 50, 51. is not Humane. And indeed, even the outward and visible Flesh which he took of the Virgin, seeing it was not produced or formed by Humane Generation, but by a Divine Conception, through the over shaddowing of the Holy Ghost; and did far excel the Flesh of all other men that ever were since. Insomuch also, that after death, it was not subject to Corruption; the name, Humane, is but too mean a Title, whereby to express it; far less should it be so called now, when it is glorified, and it is altogether Heavenly and Spiritual; nor doth the Scripture any where give unto his body such a name, as Humane. *The first Man is of the Earth, Earthy; the Second Adam, the Lord from Heaven*, 1 Cor. 15. Heavenly.

Rect. *Tertullian understands the Text of the visible Flesh*, p. 19. *Citing some words out of him*, de carne Chri. *cap.* 13.

Cor. *Tertullian* doth not say, that we must eat visible Flesh, nor do his words cited by thee, say any thing against us; for he is only refuting them who did affirm, that the outward

outward Flesh of Christ, was not a distinct thing from his Soul, which doth not touch us, who affirm no such thing.

Cyrillus, or as some think *Origen* on *Levit. Lib.* 9. *Tu Qui ad Christum*, &c. in *English* thus. *Thou who art come unto Christ*, the true High Priest, who by his Blood hath made God propitious unto thee, and hath reconciled thee to the Father: Rest not upon *the Blood of the Flesh*; *but rather look unto the Blood of the Word*, and hear him saying unto thee; *This is my Blood that shall be Shed for you, unto the Remission of Sins.* He that is instructed in the Mysteries, knoweth *the Flesh and Blood of the Word of God.* Let us not therefore stay upon these things, which are known to the understanding, and cannot be known to the ignorant. And to the same purpose, he writeth at more length; *Lib.* 7. where he hath these words that follow. But yee, if ye be the Sons of the Church; if taught in the Evangelical Mysteries, *If the word made Flesh dwell in you*, acknowledge the things, which we say: and a little after he saith. Not only in the Old Testament is found the killing Letter, there is also in the New Testament, the Letter which killeth him, who doth not Spiritually attend unto the things, which are spoken. And in his first book on *Levit.* he saith, that in Christ there was a twofold Sacrifice;

and

and how that he shed upon the Earth his Material Blood, but that with the *Living Vertue of his Body*, he Sprinkled the Heavens.

Moreover *Hilarius*, of great esteem among the Fathers saith, concerning the Body of Christ, that was Born of the Virgin, *Lib.* 10. *de Trinitate*, Jesus Christ was not formed by the nature of humane conception, and that the original of his Body, is not of an humane conception, where it is shewed to be an *Heavenly Body* (and yet he affirmeth, that it had of the Virgins substance in it) also he plainly affirmeth, that both the Soul and Body of Christ, are of a more excellent nature, then these of other Men, although having all that belong to the true essence of Man, either in Soul or Body. And he saith further, *Quid per naturam humanæ corporis conceptus ex spiritu sancto, caro judicatur*, i. e. Why is the Flesh conceived of the Holy Ghost judged by the nature of an humane Body? So we see, he findeth fault with the word Humane as well as *&c.*

Chap.

CHAP. III.

Rect. BUt this Text, John 17. 24. *speaks not of the Saints being with Christ, and beholding his Glory, whilst they are upon Earth, by his operation in the Hearts, but of their real presence with him in Heaven after this Life, and then and not before beholding his Glory.*

Cor. But why may it not speak of both the one without prejudice of the other? Doest thou not know that maxime, *Subordinata non pugnant*, Subordinates are not contrary. I do freely acknowledge, that the words, *John* 17. 24. are to be understood of the Saints, beholding the Glory of God, and of Christ after this Life; and which Words of Christ have now their full accomplishment, until the Resurrection of the Dead: But yet I say it is also in part fulfilled unto the Saints, even here in this life; so that they do really behold his Glory, even in the Mortal Body; for did not *Stephen* see the Glory of God, when upon Earth? *Act.* 7. 55. And if thou shall say, this was extraordinary, however it doth contradict thy assertion; and although it might be

be extraordinary as to the degree, and other circumſtances, yet not as to the nature and ſubſtance; for it is ſaid, *He being full of the Holy Ghoſt, looked up Stedfaſtly into Heaven, and ſaw the Glory of God*; and therefore they, who receive any meaſure of the ſame Spirit, ſo as by it to be ſanctified and made pure in Heart, do alſo in meaſure ſee the Lord, and his Glory, even in this life, and are partakers of Glory (as *Peter* was, 1 *Pet.* 5. 1.) That is, further to be revealed. And did not the Apoſtles ſee his Glory, *John* 1. 14. and *That inwardly by the Shining of God in their Hearts*, 2 Cor. 4. 6. Yea, and did not the believers in the primitive times, all *with open Face, behold the Glory of the Lord*; 2 Cor. 3. 18. And was it not promiſed, that in the latters days, under the Goſpel, *They ſhould ſee the Glory of the Lord, and the excellency of our God*; Iſa. 35. 2. and *Iſa.* 40. 5. *And the Glory of the Lord ſhall be revealed.* Iſa. 33. 17. *Thine eyes ſhall ſee the King in his beauty.* And were not theſe promiſes fulfilled upon Earth, and yet more abundantly to be fulfilled. And hath not the *New Jeruſalem, that deſcendeth out of Heaven, from God, the Glory of God, and doth not the Glory of God lighten her*; Rev. 21. 11, 23. And is not that a State to be witneſſed upon Earth.

Rect. *For thus it is ſaid*, 2 Cor. 5. 6. *whilſt*

whilst we are at home in the Body, we are absent from the Lord.

Cor. These words of *Paul* are not to be understood of any absence simply and absolutely, whilst we are in the Body, but only comparatively; for *Paul* did witness a blessed injoyment of the Lords presence with him, even in the Body; so that he said, *I live, yet not I, but Christ that liveth in me*; Gal. 2. 20. And did not the Lord promise that he *would dwell in his People, and walk in them*, 2 Cor. 6. 16. And did not Christ say, *If a man love me, he will keep my Words, and my Father will love him, and we will come unto him, and make our abode with him*, Joh. 14. 23. and did not *John* say 1 *John* 1. 3. *and truly our fellowship is with the Father, and with his Son Jesus Christ*; and was not *John* then in the Body, and the other Apostles. All this proveth clearly, that the Saints had, and still have, a very blessed enjoyment of the Lord; even in the Mortal Body, which yet in respect of that which is afterwards to be enjoyed, after this life, is but *as a first-Fruits, and as an earnest*; 2 Cor. 1. 22. and *Eph.* 1. 14. And yet so large is that which may be attained, of the Divine enjoyment in this life; that it is called the *Riches of the Glory of his Inheritance in the Saints*, Eph. 1. 18. *And the Riches of the Glory of the mystery in the Gentiles,*

made manifest to the Saints; Coll. 1. 26, 27. But so long as thou art an enemy to Divine Inspiration and Revelation in the Souls of Men, thou canst see this Glory, and therefore it is no wonder, that thou canst not believe it: For by the Spirit of Wisdome and Revelation only, in the eye of the Heart opened, that can see it: *verse* 17.

Rect. p. 22. *Whereas then he prayed, that they that are his, may be with him; it is manifest, he meant, that they might come to the Father as he did; he removed from Earth into Heaven.*

Cor. All this is granted, but yet he means also that they might have a measure, and earnest of that future enjoyment before they departed: For what was that plentiful effusion of the Spirit upon them, after his Ascension, but a Fruit and return of his Prayer; and did not *Paul* say, *Our conversation is in Heaven, and he hath set us down in Heavenly Places, in Christ Jesus*, and were not these Heavenly Places in a true sense, some of those *Mansions* which *Christ* went to *prepare for them*; And is it not said, *Heb.* 12. 22, 23, 24. *But ye are come unto Mount Zion, and unto the City of the Living God, the Heavenly* Jerusalem, *and to an innumerable company of Angels, and to God the Judge of all, and to Jesus the Mediator of the New Covenant?*

Covenant? And were not they upon Earth at that time; and was not this after Christ had Ascended? And whereas thou art at such pains to prove, that the Saints are to come unto Christ in Heaven, after this Life, thou mightest have spared all that pains, since we deny it not; and the Scripture giveth a better account of it, than thy words can do; But nothing thou hast said, doth prove in the least, that the Saints in this Life, do not enjoy a measure, and beginning of that Blessed Vision of the Glory of the Lord, which is all that we plead for, and which my words *cited* by thee, do hold forth.

Rect. *You might also have observed a difference betwixt Christ's being with us, in our Hearts, and our being with him in Heaven.*

Cor. Christ is not only with his Saints in their Hearts, but they are also with him in Heaven, in a true sense; for they are said *to be Risen with him*, and to Sit in *Heavenly Places in him*, Coll. 3. 1.

Rect. *You may as well say, that the Saints on Earth, see the Kingdome of Heaven*, i. e. *are entered into it, and are possessed of Eternal Life, which yet we are told they receive in the World to come.*

Cor. And so they are in some measure, although not in the fulness of it, for did not the Apostle say, *That they were Translated*

out of the Kingdom of Darkneſs, into the Kingdom of the dear Son of God, Coloſſ. 1. 13? And, Did not *Chriſt* ſay, *He that believeth in me, hath Eternal Life*, Joh. 3? Namely, in a real Poſſeſſion of a Beginning and Firſt Fruits of it; which is the Earneſt of the Fulneſs that is to come. And, Did not *John* ſay, *Your Brother and Companion in Tribulation, and in the Kingdom*, &c. *Rev.* 1. 9? And if thou ſay, all this is meaned of the Kingdom of Grace; I anſwer, The Kingdom of Grace, and of Glory, differ not in Nature and Subſtance: For *Faith is the Subſtance of Things hoped for*, Heb. 11. 1. And *Chriſt* doth call the Kingdom of Grace in the Heart, *The Kingdom of Heaven*, and compareth it to a *Grain of Corn*, Matth. 13.

Rector. *My preſent Buſineſs, is only concerning the Interpretations of Scripture.* p. 24.

Correct. And I do appeal unto all thoſe, whoſe Eyes the Lord hath opened, Whether thy Interpretations or ours, be moſt according to the Truth? and, Whether ſome of thy own Interpretations, be not as groſs, and differing from the true Senſe, as ſome of theſe of thy own deviſing, upon a Suppoſition; where thou doſt ſport and play thy wanton Mind with Scripture Words, ſuppoſing Interpretations that were never ſuppoſed by any, (for leſs given) but by thy ſelf? Which, to uſe thy own Words againſt thy ſelf, if this be not

to have a *little Madness*, a *pure Fanatick Brain, to be Temerarious and Ignorant*, I leave unto Wise Men to consider.

Rector. *Citing* Immediat. Revel. *pag.* 77. *concerning the Words of* James 5. 9. Grudge not against one another, Brethren, lest ye be Condemned: Behold, the Judge standeth before the Door. *Christ standeth by as the Door! If ye grudge, he will hearken the least Motion of that Nature; and Condemn it by his Light, which shineth in your Consciences.*

Correct. Here finding fault with the Sense given by me, thou wilt have it to be understood only, to punish for Sin; where thou fallest into thy old Fault, of making Subordinates to fight one against another, which yet do very well agree: For, Doth not *God* his punishing of Sin, imply a Conviction, and Condemnatory Sentence, previous thereunto? And, as the *Lord* shall Condemn the Wicked at the last Day, Doth he not also Condemn them, when they sin in their Consciences? And, Doth not the Light that is in them, Condemn and Judge them, according unto *Joh.* 2. 8. *Tit.* 2. 11.

Rector. *Who can believe, but that the Apostle deters them from Sin by a greater Argument, than the Condemnation of the Light within them? As if he only said, Grudge not one against another, lest ye be Reproved by the Light of Christ in you.*

Cowell, I did not say, That the Condemnation by the Light within, is the only Argument; That is thy Perversion and Abuse of my Words. But this I say, It is a great Argument to deter any Man from Sin, that hath the least Sense of Sin: And when the Light of the Lord Jesus Condemns a Man for Sin, it setteth before his Eyes, in the most lively and evident manner, the Punishments that he may expect, if he repent not; and these, both inward and outward; As also, both these of the present Life, and after Death; as also, at the great Day of Judgment. And none of these Punishments, even the greatest imaginable, have that due Force upon the Souls of Men, to deter them from Sin, but as they are made sensible by the Light and Spirit of Christ in their Hearts, that they are due unto them. And therefore, the inward Conviction and Condemnation for Sin, by the Light of Christ in the Conscience, is exceeding forcible to deter from Sin, where Men are not past all feeling; and so necessary, that where that inward Condemnation by the Light is not felt, all other Arguments from the bare Natural Consideration of the Punishments to come, in the mere Natural Understanding, have not sufficient weight. And Why may not the Judge standing at the Door, be very well understood, of his Nearness unto Men, to Reprove and Judge them for

ny thing they do, or think amiss; seeing, by the like manner of Speech, *Christ* doth signify, how near he is unto Men, in his real Presence, *to call & invite them, to open unto him?* Rev. 3. 20. *Behold! I stand at the Door, and knock; If any Man hear my Voyce, and open the Door*, &c. Now, What *Door* is this? Is it not the Door of the Heart? And therefore *James* 5. 9. can well be understood of the same.

Rect. *I observe to you, that External Punishment is frequently meant; to wit, by being Condemned.* pag. 27.

Correct. And it is also used frequently, yea, more frequently, in another Sense; for which, see *Job.* 3. 18. *Rom.* 8. 3. *Tit.* 3. 11. *Rom.* 8. 34. And moreover, seeing the Apostle *James* is giving this Exhortation unto Believers, it cannot be supposed, that *James* did so mean; That for the smallest Offence, or least evil Motion of a Grudge, or some Impatience given way unto, that *God* would punish them with Hell-Fire; otherwise, few on Earth would escape: Whereas, although the Lord doth not punish every Sin with Hell-Fire, but forgiveth many Sins, yea, all Sins that a Man truly Repenteth of; nevertheless, if the Sin be never so small, the Light of the Lord in his Heart, doth Condemn it. I do not here determine what the least Sin may deserve, in strict Justice; but this I say, *God* doth

doth not punish every Sin with Hell-Fire, which is only the Condemnation of the Impenitent; but yet he Condemns every Sin, even the smallest Evil Thought in the Heart. And therefore, Condemnation, in this Sense, is rather here to be understood.

Rect. *Christ's Reproving by his Light within, is common to all times.*

Correct. Nay, not so neither: For sometimes, after a Man hath sinned after manifest inward Convictions, the Lord doth cease to be a Reprover unto him, and keepeth Silence; as it is *Psal.* 50. 21. But this is a fearful Judgment of *God*, to whom it so falleth out.

CHAP. IV.

Rect. p. 29. *Citing divers of our Friend's Books; and particularly,* G. Whitehead, *Nature of Christianity*, p. 29. *concerning* Heb. 9. 28. *Christ was once offered, to bear the Sins of many; and unto them which look for him, he shall appear the second time, without Sin unto Salvation.*

You falsly interpret these latter Words of Christ's *appearing in the Heart, to destroy Sin, and free from its Power.*

Correct. But, whether these Words may not very safely be understood, and are not real-

ly meant, of *Christ's appearing in the Heart to destroy Sin*; I desire the Reader to consider: 1. Because the Words of the Context both going before, and also following after, do evince it; that it is the Principal Scope and Design of the Writer of this Epistle here to shew, that *Christ*, his being offered upon the Cross, was of more Efficacy and Value to take away Sin, than the Offerings that were made often under the Law: See *Verse* 13. 14. *For if the Blood of Bulls, and of Goats and the Ashes of an Heifer sprinkling the Unclean, sanctifieth to the purifying of the Flesh: How much more shall the Blood of Christ, who through the Eternal Spirit, offered himself without Spot to God, purge your Consciences from dead Works, to serve the Living* God? Again, see *Vers.* 26. *But now, once in the End of the World, hath he appeared to put away Sin, by the Sacrifice of Himself.* Again, after the said *Heb.* 9. 28. the same Purpose being continued, *Heb.* 10. *He speaketh, that the Law having a Shadow of good Things to come, can never make the Comers thereunto perfect. Whereas* Christ Jesus, *by the one Offering of Himself, doth for ever perfect them that are Sanctified.* Afterwards, continuing the same purpose, he treateth of the New Covenant, *Where God not only remitteth Sin, but also writeth his Law in the Heart.* Which Remission of Sin, and also which Sanctification, even un-

to Perfection, he proveth, is the Effect and Fruit of the Offering of the Body of *Christ* once for all, *Vers.* 10. But this Fruit, or Effect of *Christ* his Offering, cannot be had but by his inward Appearance in the Heart, after that his outward Appearance, when he came outwardly to offer himself upon the Cross. And therefore, his inward Appearance may well be called, *His Appearing the second time, without Sin unto Salvation*: Namely, to effect that inward Cleansing, and Sanctifying unto Perfection, for which he offered himself upon the Cross. To confirm this, yet more, [illegible] little after, *Vers.* 37. *For yet a little while, and he that shall come, will come, and will not tarry.*

Now, Whether was this *little while* to be understood, of his coming into their Hearts, to produce the Fruit of his Offering up himself on the Cross; which they stood in so great need of, to fit them for his last Coming? Or passing by altogether this coming into their Hearts, to be understood of his last Coming, at the end of the World; I leave unto the Spiritual, to consider. Surely, a few hours, or days, are more easily understood to be that *Little while*, than his last Coming, which was distant many hundreds of Years; Although that also in some sense, is but a *Little while*; namely, as unto the Lord. But

 what

what this *Little while* is, see further, *Joh.* 16. 16. compared with *Joh.* 14. 18, 19. *I will not leave you comfortless, I will come to you.*

Now, Did he mean this at the last Day only, or when they were then alive upon Earth? See and consider the following Words; *Yet a little while, and the World seeth me no more; but ye see me:* And *Vers.* 21. *And will manifest my self to him;* and *Vers.* 23. *And we will make our Abode with him.* 3. It is a strained Sense, to understand by Sin, in that *Heb.* 9. 28. a Sacrifice for Sin: For, although sometimes it may be so taken in Scripture; yet there is no Reason, so to take it here; And the proper and natural, or genuine Sense, is only to be received, when no convincing Reason moves to the contrary. The Meaning therefore of the Words, without the least strain or force, is this, As Men are appointed once to dye, so *Christ* also dyed once: But *Christ* at his Death, was a Sacrifice unto *God* for our Sins, at his outward Appearance in the Flesh; and this not only for the Remission of our Sins, but for our perfect cleansing from all Sin, and perfect Sanctifying. Nevertheless, neither this Remission, nor Sanctification, can be obtained by his meer outward Appearance, until he appear in our Hearts, to apply the Vertue of that outward Offering: And therefore, you must look after his Appearance in you, to take away Sin; and unto

them

them that look for him, shall he appear the second time, without Sin unto Salvation. The words, *Without Sin*, having this Signification, to make a real End of it; and so no more to remember it, or charge it upon the Soul, than if it had not been.

Rect. *To appear without Sin, is as the Opposite doth shew, without being offered to bear Sin.*

Correct. That the Opposite doth shew any such thing, is only thy meer Alledgance: For the Opposite is only to shew the Difference betwixt other Men's Dying, and Christ his Dying. All Men dye once; but all Men are not, yea, none but Christ are an Offering unto *God* for the Sins of the World, when they dye.

Rect. *The Apostle had just said before, That* Christ *entered into Heaven, the true Holy of Holyes*, Vers. 24. *he speaking then of a second Appearance, must needs mean his coming out of this Place; and that after the same manner, that he went in*; viz. *by Local Motion*, pag. 31.

Correct. I deny the Consequence: For his coming again at the last Day, is not the nearest, and most immediate Effect or Consequence, of his going into Heaven: For the End of his Ascending in the first place, was to give Gifts unto Men, that he might dwell in them; and set up his Kingdom in their

Hearts.

Hearts, to prepare them for his last Coming and Appearance; which is more properly called his Last Appearance, than his Second. Otherwise, his Coming into Men's Hearts, should be none at all.

Rect. *The Similitude sheweth the Second Appearance of* Christ, *here spoken of, to be at the Last Day.* pag. 33.

Correct. That is but thy bare Supposition without Proof: The Similitude can be better Illustrated another way, as I have already shewn.

Rect. *Until then, do we all look for him; which, until the Last Day, even the very best in whom he is already come, as to the Destruction of Sin in their Hearts.*

Correct. But that doth not prove, that this *Looking for,* Heb. 9. 28. is that Looking for him, which all true Christians expect at the Last Day. And here thou art at great Pains, pag. 34. to prove a thing, which we deny not; but believe with all our Hearts: And in believing the same, *We Rejoyce with Joy unspeakable, and full of Glory,* in all our Sufferings, Tryals, and Temptations; *Even that he whom we look for, will come again at the last Day; and raise us up, to Live with him for ever,* in an Immortal, and Incorruptible Body: And then shall we be saved, as well from all the Consequences of Sin, of all kinds, as now from Sin it self, in the Being and Nature

ture of it. For then, and not till then, fully, and in all Respects, shall Death be swallowed up in Victory; and that full Salvation and Enjoyment be attained, which all true Christians do yet wait for.

But I ask thee, Who are these best Ones, in whom he is already come, as to the Destruction of Sin in their Hearts? I suppose, thou meanest only the Saints deceased; seeing in thy Book, thou disputes so earnestly, against the Possibility of Perfection in this Life. And herein, thou fallest in with thy Brethren, who teach, that Salvation from Sin, is at a great distance, and not to be received in this present Life; So that, although thou differest from some of them, about the Meaning of (*Without Sin*;) yet as one running round in a Circle, thou meetest with them again, and pleads for the Remaining of Sin in the Best, so long as they live in the Mortal Body; denying the Salvation, which is indeed without Sin, by the Appearance of Christ in Men's Hearts; who cometh to save his People from their Sins, and not in them.

Rect. pag. 22. *Christ entered into Heaven; and cometh not out thence, but once, and that in the End of the World.*

Cor. And thus because it is said, *That Christ entered in once into the holy Place*, as the High Priest *once every Year*; therefore thou wouldest put Christ, and the Saints,

at a distance, until the last day; and would have him, as invisible in all respects, as the High Priest was unto the People in the holy Place. But although Christ hath removed his outward and bodily appearance, from us, that hindereth not his Spiritual presence, and appearance in our hearts, which is all that we contend for; as to a present enjoyment: And hath Christ no other way of Descending, but by a local motion, and Corporally? How then did *John* see him, *in the midst of the Golden Candle-Sticks*, after his Ascension? Moreover, that there is not such a distance betwixt Christ, that is gone into the Holiest, and his Saints upon Earth, as thou imaginest: See but *v.* 19. 20, 21, 22. of *Heb.* 10. *Having therefore boldness* (or liberty) *to enter into the holiest, by the Blood of Jesus, by a new and living way*, &c. *and having an High Priest over the House of God; let us draw near with a true Heart.* Here we are exhorted to draw near unto him, even *while in the holiest*; and a reason given, because *we have liberty by the Blood of Jesus, to enter into that holiest*, which plainly signifieth the priviledge, which true Believers have, even when upon Earth, to enter into that holiest, where Christ is, and even there to draw near unto him, with the Soul and Spirit, as it is raised and enabled by him, although the Mortal Body, remain still up-

on Earth; which thing, I ſuppoſe, will be as great a riddle, and myſtery unto thee, as any of the former.

Rect. p. 35. *Your underſtanding likewiſe, the coming of Chriſt here ſpoken of, to wit, Acts 1. 11. to be his inviſible coming in the Heart* —— *He went up, ſay you, in a Cloud, and ſhall come in a Cloud.*

Cor. That theſe Words, *Acts* 1. 11. are to be underſtood of Chriſt his coming again, in his Glorified Body, in which he Aſcended: I do truely believe; and I know none of us that denieth it; but yet, that it may alſo have an Allegorical ſenſe; that doth well conſiſt with the literal, ſo as both are true, who can deny? Or, if thou can'ſt deny, ſhew a Reaſon for the ſame, or elſe be Silent; Surely, this Allegory of Chriſt's coming in the Clouds, is no more ſtrange, than that of *Paul*, expounding by *Hagar*, Mount *Zinai* in *Arabia*: and I hope it will ſatisfy any ſober Reader, that we acknowledge the coming of Chriſt in the Clouds, or in the Air, in a literal ſenſe; not alſo denying the Allegory, knowing that many Scriptures have both, and why not alſo this? And as for the Allegorical ſenſe; if the thing in it ſelf be true, and that there is a true reſemblance, betwixt the thing expreſſed, and the thing underſtood; it cannot be diſproved. Now, ſince Chriſt Aſcended into Heaven, how

have

have the Clouds of Sin and Darkness, that hath been over the minds of Men, hid his Spiritual Appearance from them; and since he hath now, in these our days, returned to visit the Souls of Men, more abundantly with his Light, Grace, and Spirit, than in former Generations; yet, How do these Clouds still hide him from many, and even from thy own Eyes? but the Lord in due time, will dispel these Clouds from their Eyes; and that he may do so from thine, is my true desire.

Rect. *Citing* Immed. Rev. *pag.* 177. *Thus the Word of Prophecy,* 2 Pet. 1. 19. *is not Christ in the heart, in his first appearance there, &c. will appear, if you consider how these words lye (which, I believe, ye seldom do) would see have all a prophetical word that have Christ, and the Light within, are all such, Prophets? are they moved by the Holy Ghost, to give forth Prophecy?* pag. 38.

Cor. I have considered, how the words lye, and did so, before I wrote what I did in that place, of *Immed. Rev.* pag. 177. And also I have considered, what thou sayest against it, and it hath no weight; and as to thy questions, I answer: All have the Prophetical Word, that have Christ, because it was the Spirit of Christ, that spoke in the Prophets: And the same Spirit speaketh more or less in all Believers, yea, in all Men; but yet

yet all such are not Prophets, nor are moved by the Holy Ghost to Prophecy: which is a special Gift given unto some, and not unto others. Nevertheless, the same Word and Spirit is necessary unto all Believers, who are not Prophets, that they may understand the Prophet's Writings: For it is that VVord in the Heart, which is the Key, that opens all the Prophecyes, and all other places of Scripture.

Rect. pag. 38, 39. *You make the Apostle say thus. You do well, to take heed to the Seed of Light in you, not yet come to the perfect Day; which is a more sure Word; knowing, that no Prophecy of Scripture, is of any private Interpretation: The Congruity of which you are to shew.*

Correct. These are not my Express Words, nor true and proper Meaning, as thou settest them down here; where thou labours to render them as Incongruous, as thou canst: For, I do not call it *The more sure Word*, in respect of the perfect Day. Nor do I say, That it doth interpret the Scripture, either more certainly, or with equal Evidence and Clearness, (which they call Subjective Certainty) as when it is come to the perfect Day: But this I say, The true Light of Christ in the Heart of Man, is a most sure Word in it self; and even in the least measure of it, giveth unto them who believe in it, more Assurance

ſorance and Certainty of the Truth of the Scripture-Teſtimony, than the bare Report or Letter can do; becauſe it is the Divine Teſtimony of the Light and Spirit of Chriſt in Men, that moveth them principally, to believe the outward Teſtimony, that it is of *God*: And therefore, it is the greater, or more ſure, as unto us; ſee *Joh.* 15.26. & *Joh.* 16.13. 1 *Joh.* 2.27. 1 *Joh.* 5.9,10. Again, I ſay as this Word doth more & more manifeſt it ſelf in the Heart, ſhining out of Darkneſs; it opens the Scriptures dayly more and more, to our Underſtanding; for it is the beſt Interpreter, that we can find: For, it was This in the Apoſtles, that gave them the true Underſtanding of the Prophet's Words, that propheeyed of Chriſt to come: *For the Scripture is not of any private Interpretation; for Prophecy came not in the Old Time, by the Will of Man*: And therefore, it cannot be underſtood by the bare Natural Wiſdom and Spirit of Man. If this be not Congruous, and proper Senſe, I leave unto theſe, who have a true Diſcerning, to judge. Now, that laſt of all thou ſayeſt, That Prophetical Word is a Prophecy of Chriſt's coming: Thou indeed ſay'ſt it, and that is all; but giveſt no Proof: Dictator-like indeed. I adviſe thee, to follow thy own Counſel in thy laſt Page; and that is, not to Dictate, but produce thy Reaſons; which many times, thou doſt not ſo much as offer: and thoſe thou

thou producest, have not any solid weight.

Rect. Pag. 40. *Using a little book of mine, called Looking Glass, p. 28. and R. B. his Theses Theol. p. 4. Concerning the words, 1 Cor. 12. 7. A manifestation of the Spirit is given to every man to profit withall. The Apostle doth not say, it is given to every man, but to every man to profit withall, which doth not signifie that every man hath it, any more then, when I say, Tongues and Miracles, riches and dominion are given to every man to profit withall, doth signifie that every man hath Tongues and Miracles, riches and dominion.*

Cor. But how dost thou prove, that the Scripture words have such a meaning, as these words of thine, seeing such a manner of speech doth not always, nor indeed most frequently so signifie, but rather as we understand them? as for Example, a mouth is given unto every man to Eat and Drink withall, doth not this signifie that every man hath a mouth, and Meat and Drink is given to every man where withall to sustain the bodily Life, is not this also Universal? and Thousands Examples of this sort can be given, and is the more usual and proper manner of speech, from which we are not to depart, unless a sufficient reason can be given to the contrary, which thou giv'st not.

Rect. *Nor doth he speak of Heathens, but of Christians only, as appears by what went before.*

Cor. The words, *EVERY MAN*, comprehendeth as well Heathens as Christians, and though in the particular Ennumeration, of the peculiar and Rare Gifts, given to the Church, he understandeth them Chiefly, as given unto the Christians; yet in the general, he comprehendeth all men, *that have a Manifestation of the Spirit given unto them*; also, according unto many other Scriptures, as *John* 1. 9. *Tit.* 2. 11. *Rom.* 1. 19. Nor can it be denyed, but that some Rare and Singular Gifts of the spirit, have been given unto some of these called Heathens, some whereof prophesied of Christ, and others uttered some Divine sayings, that could proceed from no other Principle, but the same Divine spirit that was in the Christians; such as that mentioned by *Paul*, *Acts* 17. 28. *For we are also his off-spring*; and that of *Cato*, God is Chiefly to be worshipped with a pure mind: And that of *Seneca*, There is a Holy Spirit in us, that Treateth us, as we Treat him. And many such excellent and Divine sayings, might be cited of many others; as of *Socrates*, *Plato*, *Plotine*; so that *Justine Martyr* doth account *Socrates* a Christian; and *Porphyry* in the History of *Plotinus* his Life, affirmeth, that the said *Plotinus*, at times, spoke many things by Divine inspiration, Τὰ πολλὰ ἐνθουσιῶν καὶ κεκαθῶς φράζων, and that he used often by the Beatick or Divine Light, to

raise

raise up his mind unto God, and then God himself did appear unto him, having no form nor shape. This is a state that few called Christians at this day do know, or indeed believe so much as attainable in this Life; the greater is their shame, that some of those called Heathens, have gone beyond them, in Arriving unto a nearness unto God, and such a near fellowship with him.

Rect. Pag. 42. *You then, in saying, every man hath a manifestation of the Spirit, affirme, every man hath some or other extraordinary gift, and is a partaker of the Spiritual.*

Cor. That doth no wise follow, for as is already said, as the Apostle doth speak of those rare and peculiar gifts; so he doth also speak of that which is common and general; otherwise thou must acknowledge, that none of the Christians, who had none of these extraordinary gifts, as Tongues, Miracles: had any manifestation of the Spirit at all; and this is to make them short of the Heathen, to whom God had made manifest, τὰ γνωστὰ τοῦ θεοῦ, *Rom.* 1, 19. *That which may be known of God, and that in them*: Again, If none be the Spiritual, as thou say'st, but such as have these extraordinary gifts, then there are none Spiritual, at this day, among all the Christians, seeing thou dost not acknowledge any such gifts to be in the World; which, how harsh and void of all

Spiritual understanding, this thy Doctrine doth savour, I leave unto the Spiritual to judge. But to measure thee with thy own Rule, if there be none Spiritual in all the World, at this day, then why do ye, called Church-men, call your selves Spiritual, and the Spirituallity; and why are the Bishops called Spiritual Lords, and their Courts, Spiritual Courts: for to call them Spiritual Lords, and yet deny them to be spiritual men; Is a strange paradox. It is some question, if thy Bishop will Justifie this Doctrine of thine.

Rect. *It was necessary, that you should take away the Emphasis, as you have done, saying, A manifestation of the Spirit is given to every man*, p. 43.

Cor. The Emphasis (if so be there be any Emphasis, for the Greek Article is commonly prefixed unto words without any Emphasis at all) doth not in the least fight against us, but rather indeed, make for us; for let it be so rendred, the manifestation of the Spirit, or that manifestation of the Spirit, is given unto every man to profit withal. Here the emphasis, falleth not upon the men to whom it is given, as if they were only such a rare and singular part of mankind; but it falleth upon the manifestation it self, and then it will signify, *this manifestation of the Spirit given unto every man*, is not a meer natural, or humane

thing (as some say) but supernatural, divine and heavenly: and if the Greek Article have an emphasis here, why not also, *Rom.* 1, 19. the τὸ γνωστὸν τοῦ θεοῦ, which God had shewed unto the *Gentiles*; and then it will prove the more abundantly, that it was some divine and supernatural thing. And thus thy own Weapon is turned against thy self, and thou fallest upon the point of thy own Sword.

CHAP. V.

Rect. pag. 44. Citing my Book, called Help in time of Need, *p.* 2. *concerning the words* 1 Cor. 11. *Not discerning the Lords Body, not discerning it, in what I demand, in eating and drinking you must say, if you will speak according to the Apostle.*

Correct. *These who did Eat and Drink unworthily*, pretending to remember the Lords Death, *and yet were Crucifying him again, unto themselves, by their sins*, I grant, *did not discern the Lords Body.* But doth it therefore follow, that none discern the Lords Body, but at such times, as they Eat and Drink, which are extraordinary, as once, twice, or four times in the Year, or perhaps, once e-

very month? Do not all true Christians daily feed upon the Body of Christ, by Eating his Flesh and drinking his Blood; and do they not discern that which they Eat and Drink? how grosly, and falsly, dost thou here interpret the Scripture?

Rect. *But since the Apostle speakes of the Lords Supper, shew, that he means here, that another Body is to be discerned, then that which is to be remembred, as Crucified, whereof the Bread and Wine are Symboles: shew a Sillable here, that intimates a Spiritual Body.*

Correct. I find not that the Apostle called their Eating and Drinking, who did Eat and Drink unworthyly, the Lords Supper; but on the contrary, he said, *this is not to eat the Lords Supper:* 1 Cor. 11. 20. and as concerning the Body of Christ, that was Crucified, was it not again raised up, to be made a living body? and after he Arose and Ascended, was it not a Spiritual Body? Why then sayest thou, *Shew a sillable, that intimates a Spiritual Body?* Is not Christs body a Spiritual body, which he hath now in the Heavens? Seeing the body of the Saints at the Resurrection is raised spiritual, according unto the Glorious Body of Christ, shew a sillable, that Christ hath any other Body but that which is spiritual; the vertue whereof doth really extend unto the

Saints, and all that partake of that Vertue, partake of his Body; And they who know no more, but to remember the death of Christ and his Crucified Body, and are not brought into a Conformity unto his Death, and to be raised up with him, in the inward man, by the power of his Resurrection, and the quickning vertue of his Body, that is Spiritual, they do not truly discern the Lords Body.

Moreover, as concerning the Body of Christ, did not the Saints, before Christ came outwardly in the flesh, Eat of his Body? *Did they not all Eat the same Spiritual Meat, and drink the same Spiritual Drink?* and what was that meat and drink, but the Flesh and Blood of Christ? *and if they had not eat his Flesh, and drunk his Blood, they could not have had Life in them,* as Christ hath expresly taught, *Joh.* 6. And was not this body which the Saints fed upon from the beginning, before the Body of Christ was Crucified outwardly upon the Cross? And what is that body of Christ, mentioned by the Apostle, *Colos.* 1, 17. *which puts an end unto the observation of Meats and Drinks, new Moons and Sabboth-Dayes?* Is that only the outward Body that was Crucified? And if thou sayest Yea, then thou dividest Christ, whereas Christ is not divided; but they who Receive him,

and Feed upon him, as he is the Bread of Life, they receive of his body, both as it was from the begining, and also as it was raised up again, (after it was Crucified) a Living and Spiritual Body, which hath a living and quickning Vertue in it, to quicken all those who feed upon it; which Body of Christ is one; he that can receive it, let him.

Rector, pag. 44. *I will shew thee, (and I wish thou wouldst learn thy duty) what it is according to the Apostles mind, to discern the Lords Body.*

Correct. Why dost thou here, and some times else-where, use the single Language of thee and thou, and yet dost not universally, when thou speakest to a single person? If this savor not somewhat of scorn or disdain, I leave unto others for to Judg. But to come to what followeth; thou sayest, thou wilt shew unto me, what it is, according to the Apostles mind, to discern the Lords Body: but before I can believe thee, I must know from what thou canst shew me this; if thou sayest from the Scripture, the difficulty still remaineth, seeing many differ about the true interpretation of the Scripture; How canst thou shew me, that thy interpretation is true, or from what? And seeing thou denyest, to have divine Inspiration, shall I believe thy conjecture?

Sure-

Surely they have too implicit Faith, who will receive thy interpretations from thy bare conjecture, and meer natural understanding, whereas, *the natural Man understands not the things of God, neither can he, because they are Spiritually discerned.*

Rector, p. 45. *To come to the Supper of the Lord, not as to a common Feast, but with heavenly affection, and all due preparation of Soul, minding his death, &c.*

Correct. But if a man at his ordinary eating, yea although when he eats not, have the heavenly affection, and in that heavenly affection, having other due qualifications, remember the Lords Death, and also feel his life, and that his Soul be refreshed, quickned and strengthned, doth he not truly discern the Lords Body, eat his Flesh, and drink his Blood? If thou sayest, not, thou contradictest the plain Doctrine of Christ, *Joh. 6.* who teacheth, that it is by eating his Flesh, and drinking his Blood, that we have Life; and if sayest yea; Thou destroyest thy own Glosse, and so again, falls upon thy own Sword. Moreover, how many good Christians have wanted, that thou callest the Sacrament of the outward eating, for many years, yea, never received it at all; did they therefore never discern the Lords Body? did they never eat his Flesh and drink his Blood,

or

or did they eat it and drink it, and not discern it? and surely, if the eating and drinking of Christs body, be wholly tyed unto the outward action, thou makest the Sacrament, as it is called, absolutely necessary to Salvation, which is gross Popery, and contrary to the Church of *England*.

Rector. *What is here unworthy of a Christian, and unfit for you to do*, p. 45.

Correct. To remember the Lords Death with all heavenly affection, both when we eat and eat not, is very becoming, and a thing of great worth; but to lay so great stress upon the outward action, and not to proceed further, than to a remembrance of his Death and Crucified Body, so as not to feel the Power of the Resurrection of his Body; is a thing that is altogether short of Christian perfection, which the Gospel calleth us to come unto.

Rector, p. 46, 47. *Citing I. N.* Love to the Lost, p. 54. *and then he sayeth, Nothing is more clear, than that he meaneth a peculiar eating and drinking; for saith he, This is my Body, this is my Blood*, &c.

Correct. That the eating and drinking meant by him, was in some respects, and according to some circumstances peculiar, and differing from private common eating, may be granted; which I do not find that *I. N.* doth deny, but that it differed from other eating,

eating in nature and kind, doth not follow. Now as to some respects and circumstances, wherein it did differ:

1. This Eating and Drinking was, when they were assembled together into one place; after which manner, the *Corinthians* used to observe it, until they did fall into a disorder, of some *Eating and Drinking at home, and others forbearing; so that one was Drunk and another was Hungry.*

2. The time wherein it was first observed, was in the evening; which time was anciently observed, and therefore it came to be called the Supper; although I cannot find that it received this name by any Divine institution, but by a manner of Speech then used among them, taken from the circumstance of time.

3. That which they did eat and drink of, was only Bread and Wine, and not other kinds of things.

4. It was observed, as a Simbole of their Spiritual Union and Communion, that they were to grow up into, one with another; and therefore, it was plainly distinguished from the private eating of single Persons, alone by themselves; But what other peculiarity it had in it, from other eating, when men eat in Sobriety and in the Fear of the Lord, and truly remembring the Lord and his Death, and also feeling his life, I cannot find.

find. And therefore, I say still, it differeth not from the common and ordinary eating, in godly Fear and Sobriety, as to the nature and kind of it, but only as to certain circumstances, which do not tye us, nor indeed did tye them after the substance it self, came more clearly to be revealed, which was the spiritual coming of Christ into their Hearts.

Now let us Examine a little, these other points, wherein they commonly say, it differeth from all other eating, though never in so great Sobriety and godly Fear.

1. They will have this Sacramental eating, to be in a limited which they call the Church; but this contradicteth the Church of *England*, that holdeth it lawful to take it out of the Church in a private House: As also I find, by *Tertullian*, in his second Book to his Wife, that they used in his day, to bring some of that they did eat in the Assembly or Church, and to eat with their private meals in their private houses, superstitiously, laying, or placing some Holmels in it, more than in other Bread.

2. They will have it to differ from ordinary Bread, and eating, because the Sacramental Bread as they call it, must be Consecrated and Sanctified, by some that is Ordained, and put into Orders, who must be a Priest or Presbiter; and that none wanting

this Ordination of Prieſthood, or Presbyterſhip, hath this power of Conſecrating, although never ſo good a Chriſtian; But ſurely we find not the leaſt ground for this in Scripture; and if thou canſt; produce it.

3. The manner of Conſecration, muſt be not only by Prayer, which may be uſed at ordinary Eating; but by ſaying over the Words of *Chriſt*, *Take, Eat, this is my Body*, &c. And after this, it is the Body of *Chriſt* in ſome other Senſe, than other Bread is; and the Action hath in it, ſome peculiar Vertue and Sanctity, beſide any other Eating; although with never ſo much Godly Care and Moderation.

But this alſo, hath no Ground from Scripture: For, Where did *Chriſt* appoint a Prieſt, or Presbyter, to Conſecrate it? Or, Where did he Command any, before the Eating, to ſay; *Take, Eat, this is my Body*, &c? Or, What Scripture ſaith, That Eating, after what they call Conſecration, is a more holy and ſacred Thing, than the Eating together of Godly Men; who eat with Prayer and Thankſgiving, although no Prieſt or Presbyter be preſent; and that none of theſe Words, *Take, Eat, this is my Body*, &c. be repeated? All theſe Peculiarities, lay at thy Door to prove, that they were Inſtituted by *Chriſt*; or elſe thou doſt nothing to the purpoſe.

Rect. p. 47. *The Apoſtle diſtinctly ſays, As oft*

oft as you Eat and Drink; but, As oft as ye Eat this Bread, and Drink this Cup.

Correct. All that this proveth, is only a Peculiarity, as to some Circumstances; but not as to the nature and kinds, from other Eating in Godly Fear. And as to thy Instance of the Eating of the Wicked, it is distinguished yet more; for they Eat not in Godly Fear: and what they Eat, is not Sanctified unto them, as it is unto Believers, even in their ordinary Eating.

And certainly, the Wicked, when they Eat, they sin; because they Eat not in Faith: Yet I say not, They are to forbear Eating. For it is not simply the Eating, but the Unbelief, that is their Sin; which they should Repent of, and so Eat.

And I say further; it was a much greater Sin for any wicked Person to come into the Assembly of the *Corinthians*, and pretend to Eat and Drink with them, in Commemoration of *Christ*'s Death, and to signify his Spiritual Union, and Communion with them; than to Eat at Home by himself, or by others as bad as he: For this was great Hypocrisy, which is double Iniquity; and a sort of Indignity, done unto the Name of *Christ*. And therefore it was, that such Eating and Drinking, was eating and drinking Damnation; because they did not discern the Lord's Body, even in that respect, that they durst play the Hypocrite.

pocrite in the Presence of *God*, and of his People; to be one thing, and profess another.

Rect. p. 48. *Could ye not see, that this was done in the Church, when many of the Christians came together into one Place?*

Correct. Yea, we see it very well: But this Peculiarity, if it be Essential to the Sacramental Eating (as ye call it) maketh, that your private Communion out of the Church, is no Sacrament at all.

Rect. *St.* Paul *tells the* Corinthians, *He had this of the Lord; and accordingly, delivered the same unto them:* 1 Cor. 11. 23.

Correct. He doth not say, That he received a Command from the Lord, or that he delivered a Command from the Lord unto them: But that which he received from the Lord, was a Revelation concerning the Action it self, and the Circumstances of it, and what *Christ* spoke, when he took the Bread; as thou mayest see, in the Place cited.

Rect. p. 50. *In all Divine Operations in the Heart, by the Spirit,* Christ *was come already, when the Apostle wrote: Wherefore, that Inward Coming cannot be meant by the Apostle.*

Correct. When the Apostle said, *As oft as ye Eat, &c. ye shew forth the Lord's Death, till he come*; he doth repeat the Words of *Christ*, which he spoke before his Death; and then he was not come in all these Divine Opera-

perations of the Spirit, as afterwards. And although this was continued for a time; so was many other things, which did not bind, for the sake of the Weak; as hath been oft said.

Rect. *If the Apostle continued it for the sake of the Weak, Why do not ye also continue it for the same? What? Are there no Weak Ones among you?*

Cor. This may be very easily retorted, They abstained from Blood, and Things strangled: They used certain Legal Rites: They Circumcised; and all, for the sakes of the Weak: And, Why do not ye the same? If it be answered; Although there be Weak Christians among you, yet none so Weak, but that they see over these Legal Observations. So I answer; Although there are Weak among us, yet the Weakest see over the Outward Sign: and if any did not see unto the end of it, we are to wait upon them, and help them; but not to go back again unto the Shaddow, from the Substance: Even as the Christians, although they are to help forward the *Jews* Conversion, all that they can; yet they are not, for their sake, to return unto Circumcision, and other legal Observations. These Things being once Buryed, are not to be Raised up again; as *Augustine* said of old, touching the Legal Rites and Shaddows.

Rect. *But, dear Souls, in good earnest, if the*

the Lord's Supper below you? too mean and beggarly for your Strength and Spirituality?

Correct. We cannot call it the *Lord's Supper*, becauſe it is not any Command of the Lord, to practiſe it, after or beyond his Spiritual Coming: But if the Lord had required it, or that we could find, that there were any Spiritual Profit to be received by it, we could gladly uſe it: But we dare not obſerve the Traditions of Men, as Divine Commandments.

Rect. p. 51. *Chriſt's Coming therefore, until which time his Supper is to continue, is that in the End of the World:* 1 Cor. 15.

Correct. That *Chriſt* will come in the End of the World, we do faithfully believe, according to that and other Scriptures: But that his Coming, mentioned 1 *Cor.* 11. is that Laſt Coming of his, is not yet proved; but is a meer begging of the Queſtion. And now, if this Sacramental Eating, as it is called; which none hath Power to Conſecrate, but a Prieſt or Presbyter, hath remained from the time that *Chriſt* ſpoke theſe Words, and muſt remain until the End of the World: The great Queſtion is, Where we ſhall find, that Prieſt or Presbyter, that hath this Power, which no other Chriſtian, although never ſo Holy, (as you ſay) hath, or can lay claim to? (Although we read, that under the Goſpel, all true Chriſtians are Prieſts, and a Royal Prieſthood.)

If thou say'st, Such Priests and Presbyters, that have this Power to Consecrate the Bread, are to be found in the Church of *England*, and elsewhere, among other Protestants: I ask again, seeing the *Protestant Church*, and particularly the *Church of England*, hath not been a Visible, Organized Body of a Church, and Church-Officers of Priests, Presbyters, and Bishops, since the Apostle's Dayes, as is well known; but they came up about an Hundred Years since, or some more: Whence, and by whom, had the first Protestant Bishops, Priests, and Presbyters, this Power to Consecrate the Bread, and make it better, or more holy, than other Bread? Whether had they it Immediatly by Divine Inspiration, or Mediatly by the Church of *Rome*, and her Priests, Bishops, and Popes? For other sort of Priests, and Bishops, there were none in being, at least in *Europe*, at that time. When thou writest next, (if so be thou dost write in Answer to Mine) I desire thy Resolution to this Question; which is of great Consequence, and upon which a great part of the whole Controversie doth depend. For if no true and lawful Administrator can be found, the Administration ceaseth. If it be Replyed, That Preaching and Praying, by the same Argument, may be said to have Ceased since the Apostacy began. I Answer, It doth not follow; for both Preaching and Praying are

an Duties: And the Command, *Love thy Neighbor as thy self*, doth bind a Man to teach or instruct his Neighbors, if God hath given him the Ability thereunto. And so Preaching and Praying may be performed by any, that hath the true Ability; but so not the Consecrating, which doth only belong to such an Order, who have received Ordination for that end: as your selves do affirm; who yet allow Men both to Preach and Pray, that want Ordination, and are but of the sort of the *Laicks*; and these are called the *Licentiati*, or Licensed.

Rect. p. 51. *Was there ever any Church, that discontinued the Supper of the Lord?*

Correct. This is a rare way of Arguing, to prove our Interpretations of Scripture to be False, by putting us to prove, That they are true, as thou dost; not only here, but frequently elsewhere: As if thou should'st undertake to prove one to be a Knave, or Robber; and when thou fails to do it, thou puts him to prove he is none; which he is not obliged to do.

And seeing, at present, my Work is only to Answer unto thy Proofs, and not to give any New Ones; I am not obliged to answer thy Demand: But I return the Question upon thy self, and put thee to prove, (seeing thou hast undertaken such a Task) *That all true Christians, since the Apostle's Days, have*

constantly continued in the Practice of that outward Observation; or that all the Christians did practise it in the Apostle's Dayes: Seeing nothing is mentioned of it, to have been the Practise of either the Churches of the *Galatians, Philippians, Colossians,* or *Thessalonians,* in all the Scriptures: And although many practised that outward Observation, so did they other things, which ye your selves do not follow. The believing *Jews* did practise Circumcision long after the Apostle's Dayes, as witnesseth *Eusebius*; and the Seventh Day of the Week, was long observed also, even among the true Christians: and Abstaining from Eating of Blood, did continue among Christians, in *Tertullian* his days: and Washing of one anothers Feet, (which *Christ* commanded as expresly as that other, concerning Eating and Drinking, and at the same time) did also long continue among many: And so also, the Anoynting the Sick with Oyl, which the Church of *Rome* continueth unto this Day; and some sorts of Christians (so called) in some Remote Parts of the World, continue Circumcision to this Day, as the Histories do confirm. And therefore, the Continuance of a Thing, cannot simply prove the Necessity of it, or that it is Commanded: For the Mystery of Iniquity began to work early; and soon after the Apostles days, increased still more and more, until the dark

Night

Night of Apostacy came on. So that, the true Discerning was, in great measure, lost; what to continue, and what to leave or forsake: and they continued something of no moment; as Observation of Dayes, Meats, and Drinks, and other Rites, which were but the Shaddows: And they discontinued, and did forsake the best Things, even that which was the Substance of Life it self, of the *Christian Religion*; holding a Form, and that patched up of Old *Jewish* and *Heathenish* Customs; together with some few things, antiently used among the true Christians; but departing from the true Power and Spirit of Christianity: Yet the Lord wanted not his true Witnesses all along; and a Remnant of the true Seed of the Woman was reserved, and she her self fled into the Wilderness. And during the many Persecutions, first under the *Heathens*, then under the *Arians* and *Eutychians*, then under the *Papal* Power; How many of the Lord's People have been condemned to Prisons and Dungeons, yea, to Mines under the Ground, and have been scattered into Holes and Corners, and had nothing but Bread and Water to live upon? And, Dost thou think, that all that time, they observed this Practice of Meeting together in a Publick Place, to eat White Bread, and drink Wine of the Vine-Grape, (which ye make so Essential to that ye call the *Supper*)? Nay, but rather, the

Great Persecutions, and other Inconveniencies, that they did suffer for many hundreds of years, proveth sufficiently, that they could not continue that outward Observation; but that it was oft discontinued: For, Where also, could they get a Priest or Presbyter, to Consecrate it unto them, alwayes, during those Persecutions? When it was rare, many times, to have the Liberty to see one another in the Face, unless in Prisons, and Dungeons. Moreover, *Daniel* Prophecyed of the taking away of the truly Dayly Sacrifice; namely, the true Christian Worship, in Spirit and Truth, as to its publick and visible Performance in the World, by the coming in of *Anti-Christ*, and that for 1290 dayes, that is so many Years: This proveth sufficiently, That the outward Observation of breaking Bread, behoved also to discontinue, if it was any part of the true Christian Worship, (and if it was not, we have nothing to do with it.) So that, by what I have said here, it is manifest, that neither the Continuance of a Thing, as to the publick Performance of it, since the Apostles Dayes, proveth, That it is of *God*; nor the Discontinuance proveth, That it is not: For the best Things have been discontinued, and the Things of least Moment, and which were no part of the Dayly Sacrifice, have been continued. Yea, there is no better Argument to prove, That the said Observation is no

part of the daily Sacrifice, than if it can be proved, that the same hath continued since the Apostles Dayes; and that there have been some, Hundreds of Years ago, who have denyed that outward Observation, as well as other things, practiked by the false Church, under *Anti-Christ*, and suffered Death for the same: See Bishop *Usher*, *de Success. Eccles.* And though their Persecutors called themselves *Manichees* and *Heretick*s; yet they gave no ground, why they should be believed so to be: Nor doth *Usher* himself charge any such thing upon them.

CHAP. VI.

Rect. p. 52. *Citing Help, &c. concerning the* Anti-Christ *mentioned* 1 Joh. 2. 18. *This is* Anti-Christ, *who denyes Christ the Son, come in the Revelation of himself in the Heart; for that coming of* Christ *in his Bodily Appearance at* Jerusalem, Anti-Christ *will not, does not deny. In Answer to which, thus say'st; I am sorry, to hear such Words come out of the Mouths of Men, pretending to Christianity: I trust, it is out of Ignorance and Inconsideration, you speak; not Malice.*

Correct. So far as thou believeſt, we ſpeak not out of Malice, thou doſt well: But that it is not out of Ignorance, or Inconſideration, that we thus ſpeak; but that the Ignorance or Inconſideration is thy own, I hope, and that very briefly, to make appear. For whereas thou art at great pains to prove, that there were many *Heretick*s of Old, that denyed *Chriſt* come in the Fleſh; namely, in that Body of Fleſh, in which he ſuffered at *Jeruſalem*: All this is willingly granted by us; and we know all this, without thy telling. Alſo, we acknowledge, that ſuch were a ſort of *Anti-Chriſts*; even as *John* ſaid, *There are many* Anti-Chriſts, *which yet he diſtinguiſhed from the* Anti-Chriſt, *that ſhould afterwards ariſe in the World*: and under an Hypocritical Pretence of confeſſing *Chriſt* come in the Fleſh, ſhould be his greateſt Enemy, and the Perſecutor of his Appearance in his People. And this is manifeſt in the *Pope*, & *Popiſh Church*, in whom this *Anti-Chriſtian* Spirit (who is the *Anti-Chriſt*) doth Reign. Do not they generally in words, confeſs, That *Chriſt* is come in the Fleſh, although in works they deny him? And alſo, conſequentially, in making *Anti-Chriſtian* Doctrines and Principles, that derogate from his Offices; and the unſpeakable Benefits that we have by his outward Coming, even in that Body that ſuffered at *Jeruſalem*.

Reſt.

Reſt. pag. 54. *Upon this account I conjecture, that by and by, we ſhall indeed have no* Anti-Chriſt. ——*Who then, at laſt, is* Anti-Chriſt? *He, ſay you, that denyes him (the Son) come in the Revelation of himſelf, in the Heart. But I ſay again; Nor will* Anti-Chriſt *deny this, ſeeing to confeſs him ſo come, will never harm his Kingdom; provided yet,* Chriſt's *Kingdom be not ſet up there.*

Correct. No doubt, thou ſeem'ſt now to thy ſelf, to have hit the Mark to the purpoſe: But yet thou doeſt greatly miſs; for will *Anti-Chriſt* not deny this? Doth he not deny the Coming of *Chriſt* in the Revelation of himſelf, in the Hearts of all *God's* People? Hath he not all along, perſecuted them, who held the Teſtimony of *Jeſus*, which is the Spirit of Prophecy, *Rev.* 12. 17. compared with *Rev.* 19. 10? Doth he not teach in the *Anti-Chriſtian* Church, That Believers are not to be left to the Revelation of the Spirit of *Chriſt*, in every particular Member, by that to be ordered and guided, in matters of Faith and Practice? Doth not the *Popiſh* Church ſet up another Head in the Church, than *Chriſt Jeſus*, and plead, that the Immediate Revelation of the Spirit in every Particular, is not the Rule for every Chriſtian to walk by? And doſt thou think, that *Anti-Chriſt* will ever acknowledge ſuch Doctrine, as the Revelation of *Chriſt* in every particular? If

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Great Persecutions, and other Inconveniencies, that they did suffer for many hundreds of years, proveth sufficiently, that they could not continue that outward Observation; but that it was oft discontinued: For, Where also, could they get a Priest or Presbyter, to Consecrate it unto them, alwayes, during those Persecutions? When it was rare, many times, to have the Liberty to see one another in the Face, unless in Prisons, and Dungeons. Moreover, *Daniel* Prophecyed of the taking away of the truly Dayly Sacrifice; namely, the true Christian Worship, in Spirit and Truth, as to its publick and visible Performance in the World, by the coming in of *Anti-Christ*, and that for 1290 dayes, that is so many Years. This proveth sufficiently, That the outward Observation of breaking Bread, behoved also to discontinue, if it was any part of the true Christian Worship, (and if it was not, we have nothing to do with it.) So that, by what I have said here, it is manifest, that neither the Continuance of a Thing, as to the publick Performance of it, since the Apostles Dayes, proveth, That it is of *God*; nor the Discontinuance proveth, That it is not: For the best Things have been discontinued, and the Things of least Moment, and which were no part of the Dayly Sacrifice, have been continued. Yea, there is no better Argument to prove, That the said Observation is no

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CHAP. VI.

Rect. p. 52. *Citing Help*, &c. *concerning the* Anti-Christ *mentioned* 1 Joh. 2. 18. *This is* Anti-Christ, *who denyes* Christ *the Son, come in the Revelation of himself in the Heart; for that coming of* Christ *in his Bodily Appearance at* Jerusalem, Anti-Christ *will not, does not deny. In Answer to which, thou say'st; I am sorry, to hear such Words come out of the Mouths of Men, pretending to Christianity: I trust, it is out of Ignorance and Inconsideration, you speak; not Malice.*

Correct. So far as thou believeſt, we ſpeak not out of Malice, thou doſt well: But that it is not out of Ignorance, or Inconſideration, that we thus ſpeak; but that the Ignorance or Inconſideration is thy own, I hope, and that very briefly, to make appear. For whereas thou art at great pains to prove, that there were many *Hereticks* of Old, that denyed *Chriſt* come in the Fleſh; namely, in that Body of Fleſh, in which he ſuffered at *Jeruſalem*: All this is willingly granted by us; and we know all this, without thy telling. Alſo, we acknowledge, that ſuch were a ſort of *Anti-Chriſts*; even as *John* ſaid, *There are many* Anti-Chriſts, *which yet he diſtinguiſhed from the* Anti-Chriſt, *that ſhould afterwards ariſe in the World*: and under an Hypocritical Pretence of confeſſing *Chriſt* come in the Fleſh, ſhould be his greateſt Enemy, and the Perſecutor of his Appearance in his People. And this is manifeſt in the *Pope*, & *Popiſh Church*, in whom this *Anti-Chriſtian* Spirit (who is the *Anti-Chriſt*) doth Reign. Do not they generally in words, confeſs, That *Chriſt* is come in the Fleſh, although in works they deny him? And alſo, conſequentially, in making *Anti-Chriſtian* Doctrines and Principles, that derogate from his Offices; and the unſpeakable Benefits that we have by his outward Coming, even in that Body that ſuffered at *Jeruſalem*.

Reſt.

Rest. pag. 54. *Upon this account I conjecture, that by and by, we shall indeed have no* Anti-Christ. ——*Who then, at last, is* Anti-Christ? *He, say you, that denyes him (the Son) come in the Revelation of himself, in the Heart. But I say again; Nor will* Anti-Christ *deny this, seeing to confess him so come, will never harm his Kingdom; provided yet,* Christ's *Kingdom be not set up there.*

Correct. No doubt, thou seem'st now to thy self, to have hit the Mark to the purpose: But yet thou doest greatly miss; for will *Anti-Christ* not deny this? Doth he not deny the Coming of *Christ* in the Revelation of himself, in the Hearts of all *God's* People? Hath he not all along, persecuted them, who held the Testimony of *Jesus*, which is the Spirit of Prophecy, *Rev.* 12. 17. compared with *Rev.* 19. 10? Doth he not teach in the *Anti-Christian* Church, That Believers are not to be left to the Revelation of the Spirit of *Christ*, in every particular Member, by that to be ordered and guided, in matters of Faith and Practice? Doth not the *Popish* Church set up another Head in the Church, than *Christ Jesus*, and plead, that the Immediate Revelation of the Spirit in every Particular, is not the Rule for every Christian to walk by? And dost thou think, that *Anti-Christ* will ever acknowledge such Doctrine, as the Revelation of *Christ* in every particular? If

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he do, he will help to pull down his own Kingdome, with his own hands; However, I deny not but particular persons, may in Hypocrisie confess to Christs inward appearance in mens hearts; and such are nevertheless, but enemies, & a sort of Antichrists, but yet not the Antichrist; Namely, that great Antichrist, whom *John* doth so expressly distinguish from those other Antichrists of all sorts: which Antichrists, *Paul* hath foretold, that the *Lord shall consume by the breath of his mouth, and brightness of his coming; namely, by the glorious Appearance, and Revelation of himself in his Children and Servants.* And surely, Antichrist is not like to confess unto that, or preach that up, that shall so directly and immediately, give him the greatest blow.

But perhaps, thou dost the more easily believe, that Antichrist will not deny the coming of Christ in the Revelation of himself, in the hearts of all people; because thou thy self dost so earnestly deny it, and judgest them fools, and knaves, that pretend unto it, in our days: and by this means thou mayest suppose, thou art far from having any kindred or alliance with him: but yet nothing more doth prove, thou carryest the very Mark of Antichrist, in thy forehead, than this open and avowed Testimony, thou hast given, against the Divine Inspirati-

See pag. 75. of his book.

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on and Revelation of the Spirit of Christ, in the hearts of believers, in those days. For indeed, this is one of the greatest Pillars of his Kingdome, namely, such a Doctrine as thou dost preach unto the World, that they are but Fools, Knaves, Impostors, Deceivers, that plead for the Immediate Revelation of the Spirit of Christ, as the Universal priviledge of all True Christians and sound Believers.

Rect. p. 62. *Christs coming in the Flesh here also, plainly signifying his bodily appearance in the World, in the Condition of a Man; and not his Spiritual Appearance in the Hearts of his servants, as he is Spirit, and the Word.*

Cor. Here again, thou Committest thy old fault, to make things that do well consist together, to be repugnant the one unto the other. Why may not the coming of Christ in the Flesh, signifie both his appearance in that body, as in the Head, and his appearance in all that truly believe in him, as in the Members; and thus the full and perfect sense of the words, mean of both: and so indeed, he that denyeth him come in that body, consequentially denyeth him come in the Saints; and he that denyeth him come in the Saints, denyeth him consequentially to be come in that body, Christ and the Saints being so nearly related, and so firmly United one with another, that they are (so to speak)

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one Flesh. Ephes. 5. 30, 31, 32. *For we are Members of his Body, of his Flesh, and of his Bones: Even as in the Natural Body, it is one and the same Life, or Spirit, that is in the Head, and in all the Members; so it is the same Spirit of* Christ *that is in him, who is the Head; and in the Church, which is his Body*; and is expressly so called *Ephes.* 1. 23. And, Did not *Paul* speak *of the Life of* Jesus, *made manifest in his Flesh? And, Is not that Life of* Jesus, *his Spirit?* Yea, Did not *Christ* say of himself, *I am the Life?* And, Did not *Paul* call him *the Quickning Spirit*, 1 Cor. 15?

Rect. pag. 62, 63. *Concerning these words in* John, *Cap.* 4. 29. Come see a Man that told me all that ever I did, *&c. But indeed, told he her inwardly of every Word she had spoken, and of every Thought she had Conceived, every Stey she had taken, every Stratch she had given her Head, &c. every Cough, Breath, Spitting.*

Correct. Art thou not ashamed, thus to play with the Scripture; or indeed, to blur and blot Paper, with such kind of Stuff, and immodest Words, that can have no Edification, but raise up a light Spirit in airy Minds? However, Seemest thou not rather to Act here, the part of a *Julian*, that scoffed at Scripture-words, and derided at *Christ* himself, than that of a sober Christian? For thy Words smite no more at me, than they do at *Christ* himself, of

whom the Woman gave this Testimony; and which was Recorded by the Spirit of *Christ*, through the Apostle *John*: For my Words are no more Universal, than the Express Words of Scripture, as the *Reader* may see, and compare them at length. Nor did I never intend them to signify, that *Christ* told her every Step she had taken, every Scratch she had given her Head; and all her Coughings, and Spittings, and Breathings. And although the Words [*All that ever I did*] need not to be extended unto such small and frivolous Matters; yet certainly, they are very comprehensive, and do mean, that more of her Life, and also of her Heart, was told her by *Christ*, than all the Words could do, that ever were or could be spoken unto her. And all these that ever have been acquainted with the deep and large inward Convictions of the Spirit and Light of *Christ* in their Hearts, will readily assent hereunto; namely, that more may be inwardly understood, than can be outwardly expressed; although it remain still a Mystery unto thee, and others. But if thou dost not know it now, thou shalt know it once, (at least, in that Day, when the Books shall be opened, and thou shalt be made to give an Account unto *God*, for all thy idle Words, as well as other Sins, if thou Repent not) even how the Lord can shew unto thee all thy Sins in a moment.

moment. Nor doſt thou leſs groſly and impertinently compare the Angels and Saints hearing the *Papiſts* Prayers, (as they alledge) with the Womans being ſenſible of the Convictions and Reproofs of the Spirit of *Chriſt*, in her Heart: And I leave it unto any that hath the leaſt Underſtanding, to judge, if it be a good Conſequence. The Woman heard all that *Chriſt* ſpoke unto her, in her Heart: And therefore, the Angels or Saints hear all that *Papiſts* ſpeak unto them, in Heaven. Is not this to *make the Word of God, which is quick and powerful, and is a Diſcerner of the Thoughts and Intents of the Heart*, to which all things are naked and manifeſt, like unto the bare VVords of a Natural Man, yea, of a groſs Idolator? And that the Voice of *Chriſt* hath no more Force in Mens Souls, than the Voice of an Idolator hath in the Air? Surely, if thou haſt no better Means to convince the VVorld, that our Interpretations of Scripture are falſe, than theſe, thou had'ſt better ſpare thy Pains and Time; thou can'ſt purchaſe no Praiſe, but Shame, by ſuch Doings.

Rect. p. 65. *Citing the* Woman-Preacher, *pag.* 17, 18, 19. *and ſome other Books, concerning* 1 Tim. 2. 12. *and* 1 Cor. 14. 34. *Now, I ſee, it is granted to be your down-right Expoſition, (viz. to underſtand the words by an Allegory) and to take Woman literally, it*

a Condescension to us; but we need not your Favour: From the Apostles Words, we shall extort it from you.

Correct. Here thou builds a large Superstructure upon a Sandy Foundation; namely, upon a false Supposition, that by the VVoman, we understand only the Flesh, and allow no other Sense but the Allegory; which is a Mistake, and the Contrary doth plainly appear, that I acknowledge in my Book already cited, that the VVords have also a literal Sense: For I shew what sort of VVomen, in the literal Sense, are forbidden to speak in the Church; which thou also takest notice of. Nor do my VVords of a Condescendence, imply any thing contrary unto this: For 1. It may be a Condescension at times, even to speak the Truth, when the Adversary is perverse, and lyeth at the Catch; although we ought never to speak an untruth: For *Christ* himself, sometimes, gave not a direct Answer unto his Adversaries.

But *2dly.* I say still, It is a Condescension, to understand the Words altogether Literally; whereas they can well receive both the Literal, and Allegorical Sense together, as many other Scripture can do: And so I shall not contend with any, but Women in the Literal Sense, may be understood. But then, I say, it is not all Women: For VVomen that are moved by the Spirit of the Lord

to speak, may and ought to speak, as well as Men; otherwise *Paul* should contradict other Scriptures, as *Joel* 2. 28. and *Acts* 2. 17. yea, and himself also, 1 Cor. 11. 5.

Rect. p. 67. *Citing* A. Parker's *Testimony*, p. 30. *According to this Author, the Man as well as the Woman, is Flesh, and fallen reason; for that it may be likewise said, Let the man be Silent, let Christ only speak: Thus the Woman is become the Man, which is contrary to the Apostles discourse, which makes an absolute difference.*

Cor. Here thou confounds the Literal and Allegorical sense together, which ought to be distinguished; for in the Literal sense, the Man and the Woman are distinct persons, and the one cannot be the other; and also in the *Allegory*, the Man and the Woman are distinct things, or parts, and ought not to be confounded: for in the *Allegory*, the Woman is the Natural part, or meer Natural Faculty of the Soul, whether fallen, or restored again out of the fall: This part should not speak, for it is not able to reach unto Divine, and Spiritual things. Again, Man in the *Allegory*, is the most Supream and Spiritual part or Faculty of the Soul, which as it is inlightned, and inspired again by the Spirit of Christ, can judge and speak of Spiritual things: And thus the natural, and inferior part or Faculty of the Soul,

both

both in Man and Woman, doth signifie the Woman, without any incongruity at all. And although Paul be speaking concerning both Men and Women in the literal sense, perhaps familiarly unto Rank, and also unto other persons of the Scriptures, to fall a little from the Literal sense to the Mystery, and then quickly to return again. Ephes. 5. Paul is talking how able Husbands and Wives ought to be to one another, and presently he transferreth the matter to Christ and the Church in the allegory, and then returneth unto the former sense again.

Now to prove, as we read in our Text, that the Woman be in Subjection, and not usurp Authority over the Man, it is manifest, this is universal, and declareth, that they neither of the opposite sex should usurp it, not so much as to speak in any case, whether she be Child or Wife, Sister or Kinswoman, Widow or Maid, Mother or Grandmother, Handmaid or Mistress, Servant or Neighbour, Goddess or Queen; then it follows, that it is not lawful for a Woman to speak in the Church, or to teach, or to usurp Authority over the Man, or to be a Preacher, or to be a Minister of the Word and Sacraments, or to be a Judge, or to be a Ruler in the Commonwealth, or to be a Captain, or to be a Soldier, or to be a Juror, or to be a Witness, or to be a Surety, or to be a Debtor, or to be a Lender, or to be a Giver, or to be a Receiver, or to be a Buyer, or to be a Seller, or to be a Plaintiff, or to be a Defendant, or to be a Prisoner, or to be a Jailer, or to be a Lawyer, or to be a Client, or to be a Counsellor, or to be a Pleader, or to be a Judge, or to be a Ruler

unto, as the Spirit gave them Utterance; and Philip had four daughters that Prophesied. Now, when a woman speaks by the Spirit of the Lord; it is not she that speaks, but the Lord; and she speaks not in her own Name, but in the Lords, to whom both Male and Female are to be Subject. General Rules do oft admit an exception, as in this Case, for even under the Law, some women prophesied, and also governed; and *Sarah*, in what she spoke unto her Husband *Abraham*, was approved of the Lord; and the Lord Commanded *Abraham* to hearken unto her, as we read in *Gen.*

Now, 1 *Tim.* 2. 12. speaks not of speaking in the Church, but unto her Husband, which yet in some Cases, may well be allowed, as in that of *Sarah*: and if the woman have the True knowledge of God, and a gift of Utterance, and her Husband be ignorant, may she not, in Sobriety, without any breach of True Subjection, speak of the things of God unto her Husband? and if she see him offending God, may she not reprove him, gently and in sobriety; yea, may not a Child admonish a Parent, or a Servant a Master, in some Cases? Thus we see *Pauls* words are not to be understood without some Limitation.

And as concerning the women in the Church of *Corinth*, his words imply no less

but there might be disorderly ones among them, and who were too forward to speak, and even to ask questions in the Church, which was permitted unto the men, and not unto the women; and so indeed the men had a liberty beyond the women: Namely to ask questions, although they had not a particular Motion or Command of the Spirit of God; as among the Jews, there were two sorts of meetings and meeting places; the one called the School of Learning, the other was called the School of Prayer, as that, *Acts* 16. 13. In the former women used not to speak, but in the other they did.

That none of the women of the Church of *Corinth*, were endued with Spiritual Gifts, and equally qualified with some of the men, I affirme not, as thou insinuates I do, (for I spoke only by way of Supposition) and such women, so endued, did prophecy in the Church, as is clear from that place already cited, 1 *Cor.* 11. 5.

CHAP. VII.

Rect. p. 73. 74. *Citing* Woman-Preacher, *concerning* Jerem. 23. 30, 31, 32. *These Prophets (sayest thou) spake peace to the People, when all manner of Impieties were committed; and told them, That Evil*

should not come upon them, as other Prophets had denounced: And this they spake, not as their own private Judgment; but pretending to have received it from the Lord immediately, by Dreams and Visions.—— Now, Is this to speak the Experience of the Saints true & sound Doctrine, the very Word of God? *And, Is* God *against us for so doing, as he was against these False Prophets, who both feigned a Vision, and also corrupted the Truth, speaking Peace to the Wicked?*

Correct. Here thou thinkest to turn, by the Application of that Scripture, *Jer.* 23. 30, 31, 32. as not proper unto thee, and thy Brethren; because these False Prophets, and ye (namely, thou, and thy Bretheren) differ in two Particulars. 1. Those false Prophets spake Peace to the People, when all manner of Impieties were committed: So do not ye. *2dly.* They pretended to have Received of the Lord immediately, by Dreams and Visions: So do not ye. But this Salve will not Heal the Sore; nor is this Cover large enough, to cover your Nakedness For 1. As to that first Difference, thou dost but say it, and meerly beg the Question; that these called National Teachers, and Men made Ministers, do not speak Peace to the People, when all manner of Impieties were committed? Are not all manner of Impieties, as much committed at this Day, in these Three Nations, and the

among those called *Protestants*, as were in *Jeremiah* his Days, among the People of *Israel*? Or rather indeed, Are there not Greater? And yet, Do not these Men, made Ministers, speak Peace unto them? Do they not call them the People of *God*, and the True Church of *God*? And, Do they not bless them, with repeating divers words of Peace, used by the Prophets and Apostles, unto those only, who were the true People of *God*? Do they not say, The Lord bless you, and be Gracious unto you, and *make his Face to shine upon you*? which words are used frequently in your Common-Prayer. And in the Common-Prayer-Book of the *Church of England*, you call the People that hear you, (many of whom are manifestly known to be wicked People, and guilty of all manner of Impieties; as commonly, swearing fearful Oaths, drinking Drunk, Whoring, Lying, Cheating, Defrauding, &c. For no People in all *England*, are known to be worser Livers of these called *Protestants*, than some of those, who hear the Common-Prayer, and are Members of that Church;) I say, you call them, *The People of God*, saying, *Hear the Supplications of thy People*, as in the Collect on the Second Sunday after *Epiphany*. And the Collect, on the Fifth Sunday after *Epiphany*, you say; *Lord, we beseech thee, to keep thy Church and Houshold*

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continually: So here you call them, the Church and Houſhold of *God*. And in the Collect, on the Third *Sunday* in *Lent*, ye ſay; *Almighty* God, *Look upon the Hearty Deſires of thy Humble Servants*. This plainly importeth, that they are ſincere Chriſtians, to whom Peace doth indeed belong. And in the Collect on *Good-Friday*, you ſay; *Almighty, and Everlaſting* God, *by whoſe Spirit the whole Body of the Church is Governed, and Sanctified; receive our Supplications, and Prayers, for all Eſtates of Men, in thy Holy Congregation*. And many ſuch places in the Common-Prayer, may be read.

But if thou ſay'ſt, Ye do not pronounce theſe Bleſſings of Peace unto theſe that are wicked among you: but only, to ſuch as are good and ſincere Chriſtians. To this I anſwer; You make no Diſtinction betwixt the one, and the other, no more than the falſe Prophets did of Old, who ſpoke good words of Peace, unto the Body of the People of *Iſrael*: And it may be ſuppoſed, that there were ſome Good, and Faithful Men, among the Body of the People of *Iſrael*, as really as there are among you, who yet were but the ſmaller part. And as this did not Excuſe them, ſo neither can it Excuſe you: For, Do ye not give that, ye call the *Holy Sacrament*, unto the greateſt part of your People, whom yet ye know (many of you) to be no true, and

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sincere Christians? Yea, I put it to thy Conscience, If thou hast not given it unto those in thy own Congregation, that thou could'st not judge to be sincere, and rede Christians? And if thou be not guilty of this, (and it is, thou can'st not clear many of thy Brethren; too many of whom are too well known to be guilty of great Impieties, even in their own Particulars. And if thou deny'st this, thou may'st as well deny the *Sun* to Shine at Noon-Day.

But, *Secondly*, As concerning the other Difference betwixt you, and the false Prophets, in the Dayes of *Jeremiah*; that they did pretend unto Vision and Revelation, whereas you do not. I answer, 1. If so be, that none of you do pretend to Vision, & Revelation or Divine Inspiration, as these false Prophets did; this doth not hinder, but that ye are like them in other Particulars: As namely, that ye steal the Words of the true Prophets; and say, *Hear the Word of the Lord*, and, *Thus saith the Lord*; when the Lord hath not spoken unto you. 2. *Yea, and the Lord hath not sent you.* 3. *Ye do not profit the People.* 4. *Ye feed your selves with the Fat, and cloath your selves with the Wool, whil'st the Souls of the People are lean, and naked of Righteousness.* 5. Ye stir up the Rulers and Magistrates unto Persecution, many of you, even as these false Prophets did of Old. And of

this) the many Addresses of the Parish-Priests in England, unto the Magistrates, are a large Witness: And also, the great Sufferings of our Friends, by long and sore Imprisonments; and also, the Spoyling of our Goods; and whereof I my self am a present Witness, with many of my Brethren; who now are in a cold narrow place, and have no Convenience of Fire: Having thus continued, some of us, Two whole Winters, and some of us Three; besides the spoyling of our Goods. And all this, by the Instigation of thy Brethren here in Scotland. 6. As those false Prophets taught Lies, and false Doctrine unto the People; so do ye in many Particulars; that we have discovered abundantly unto the Nations, and whereof this own Book is a Discovery sufficient. 7. As these false Prophets told their Dreams, and spoke out of their Hearts, and followed their own Spirit, having seen nothing from the Lord; so do ye. For, What are your false Doctrines, and unsound Glosses, but your own Imaginations and Dreams, when ye are asleep as to the Soul, though awake as to the Body, dreamingly preaching your dead Words to the People, whom ye can scarcely hold waking, and keep from sleeping and nodding, for that one Hour, when you preach unto them? So both sleeping and dreaming! And surely, as God shall awaken the People, and their

their Eyes be opened in a right manner, they will no more hear your Dreams, nor dead and dreaming Preachings; who but dream, when you speak, walk, talk, write, meditate, and in all that ye do: as every one that is awakened by the Divine Call and Knock of God's holy Inspiration in their Hearts, cannot but acknowledge.

Rect. p. 74, 75. *It be angry, when we, like honest Men, having no Vision, pretend none; but as faithfully warn Men of their Sins, as if we had —— If we should receive the Word immediately from his Mouth, it would be but the very same.*

Correct. I say, Ye cannot as faithfully warn Men of their Sins, having no Vision nor Revelation, as if you had; yea, ye cannot be faithful Men at all, without Revelation, and Divine Inspiration, in your Hearts and Souls; it being necessary to every true and faithful Man and Woman; as we have abundantly proved, in several Treatises: and particularly, in my Book of *Immed. Revel.* I have proved it at large: To which, neither thou, nor any of thy Brethren, have made a Reply. And though thou makest, as if ye were more Honest than these false Prophets, because they pretended to Divine Inspiration and Revelation, and had it not; but ye neither pretend unto it, nor yet have it: Yet this doth nothing Help thee, and such as thee; nor make

eth you one whit more Honest, but fully as deceitful as they were; or rather indeed, the more deceitful of the two. For you have learned a Trick, and a point of Deceit, which these false Prophets (as it seems) did not understand; namely, that you can as effectually deceive the People, and lead them into the Ditch, without any pretence of having any Vision, or any Divine Inspiration, or Revelation in your Hearts; as they could do, who had such a pretence. Now, they, poor simple Ones, they knew not this Depth of *Satan*, which ye know: They had learned but this more simple peice of Craft, to deceive the People with a pretence of Divine Inspiration, when they had it not; which was bad enough, I confess: But they had not arrived at your Skill; who can deceive the people as effectually as they did, without any pretence (as thou say'st) to Vision or Revelation; by causing the people to believe, that neither ye who preach, nor they who hear, need any Divine Inspiration at all: Ye can be as good Preachers and Prophets, and they can be as good Christians and Believers, without all Divine Revelation and Inspiration, as with it. I say, This is a greater Deceit, and a Master-piece of a greater Imposture, as any, who doth see and acknowledge the absolute Necessity of Divine Revelation and Inspiration, to all true Christians,

as well as to all True Ministers of Christ, will readily confess. And whereas thou sayest, if ye should receive the word immediately from his mouth, it would be the very same. Oh the blindness, and darkness of heart, from which, so blind and dark an Assertion doth proceed! Why then, did God send so many prophets of Old? Why did he send so many Evangelists, Pastors, and Teachers, as well as Apostles by Divine inspiration, to declare the Truth? might not one have serv'd for all, or at least a few, seeing, as you commonly say, *Erustra fit per plura, quod potest fieri per pauciora*; That is vainly done by many, which can be done by few? And if it be the same to have no Vision, or Divine inspiration, as to have it; but only the Scriptures and other helps in the Room of it, then art not thou, and such of thy brethren, as say ye; have no vision, nor inspiration, as able Ministers of the New Testament, as *Paul* or any of the Apostles; ye can preach as well and as effectually, without all Divine inspiration of the Spirit, as they could do, with it and by it; and then the Minister of the Letter, is as able, as the Minister of the Spirit. And then a meer Natural Man is as good a preacher, and can preach as feelingly, experimentally, and as powerfully unto the Hearts and Consciences of the hearers, as the most Holy and Spi-

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ritual. And he who is altogether Empty of the Holy Ghost, can preach with as great power, as he who is filled with the Holy Ghost, as *Stephen* was, when he preached unto the Jews, of whom it is said, *that they could not resist the Wisdom and the Spirit by which he spake, so that they were cut to the heart*, Acts 6. 10 and 7. 54. And then the same words read or spoke without the Spirit, which *Stephen* spake by the Spirit, can have the same force. Then the *Scribes* and *Pharisees*, if they had spoken Christ's words over again, unto the people, which Christ himself spake unto them by the Spirit, could have had the same Authority, and yet it is said, *he spoke with Authority (or power) and not as the* Scribes. These and many other false and evil Consequences, are the Natural product of thy Doctrine.

Rect. p. 75. *Conscience, where art thou? Blush for this accusation, and for the abuse of sacred Scripture.*

Cor. I am here, saith Conscience, and I have no cause to blush, for I am not guilty of thy Charge, as I hope it is already made manifest, and proved, and shall be manifest to thy own Conscience, that this place of Scripture, *Jerem.* 23. 30. 31. 32. is justly applyed to thee, and thy brethren; and if thou art not at present, sensible of it, it is because sin hath hardened thy heart, and sea-

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red thy Conscience, as with an Hot Iron. But I put it unto thy Conscience to answer me; Hast thou not sometime formerly been sensible of the unprofitableness of thy Ministry, among the people, and on that account had thoughts to leave them?

Rect. p. 75. *If we were Knaves, we might pretend inspiration, as well as others. It is an Argument of our honesty and fear of God, that we do not, when we might gain Admiration, and a Croud of Disciples, as well as others, if we did.*

Cor. This is an Heavy Charge that falleth, not only upon us, but upon the Prophets and Apostles, yea upon Christ himself, who as they were inspired by the Spirit of God, and had the Revelation of God by his Spirit in their Souls; so they preached the necessity of it unto others, to give the True knowledge of God, and Divine things, and the True Faith in God, according to these Scriptures following, and many others Cited in my Book of *Immed. Rev.* See *Mat.* 11. 27. *Eph.* 1. 17. 1 *Cor.* 2. 4. 10. 11. *Heb.* 8. 11. *Jer.* 31. 33. *Job* 32. 8. *Joel* 2. 28. And as they who have no inspiration, and pretend unto it, are deceivers, and no True Ministers of Christ; so no less guilty of deceit and dishonesty are they, who pretend, either that they can be good preachers, or indeed, good Christians, without divine inspiration.

But

But do not the Preachers of the Church of *England*, who read Common Prayer, pretend unto Divine inſpiration? Whether they have it or not, is another queſtion; or whether at times, they preach, print, and write againſt it, many of them, as being ceaſed ſince the Apoſtles days, and as an idle, and unneceſſary thing, which I know, many of them have done, and continue to do, as alſo thou doſt, here, in thy Book. But doſt thou know what thou doſt, or ſayſt? Doſt thou not, in condemning us (for owning the neceſſity of inſpiration to every good Chriſtian) as Knaves, condemn the whole Church of *England*, from the greateſt to the leaſt, and alſo thine own ſelf? I have heard one of the Teachers of the Church of *England*, of far greater repute and eſteem than thy ſelf, affirm in my hearing, that he did not deny the neceſſity of Divine inſpiration; and moreover, he ſaid, he could prove it to be the Doctrine of the Church of *England*, out of the Book of Common Prayer, that inſpiration of the Spirit of God, was neceſſary to every true Chriſtian; and ſo indeed he may well do, that they do acknowledge it in words, however at other times, they deny it, when the people called *Quakers*, plead for it: and ſeeing thou thy ſelf art a Reader of Common Prayer, doſt thou know, or remember, what thou readeſt, or canſt thou pretend ignorance in

the Case? However, I will help thee a little, and stir thy Memory, or at least lay before thee some Citations out of the Book of Common Prayer, wherein the whole Church of *England*, prayeth frequently for inspiration, which doth plainly enough imply the necessity of it, and also the great profit and Advantage of it unto Mens Souls, and that Men may attain unto it, and Actually, indeed, have it; for surely those who penned these words, believed it to be attainable, or else they would never have taught the people to pray for it; for to pray for that, we believe not attainable, is vain, and a mocking of God.

Now as concerning the Book of Common Prayer, It sayeth thus. In the Collect, the Fifth Sunday after Easter, *Lord from whom all good things do come, grant us thy Humble Servants, that by thy Holy inspiration, we may think those things that be good, and by thy merciful Guiding, may perform the same, through our Lord Jesus Christ*, Amen. Again, in the first prayer at the Communion, immediately after our Father, &c. It saith, *Almighty God, unto whom all hearts be open, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnifie thy Name*, &c. Again in the fourth prayer, which hath this Title, *For the whole state of Christ's*

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Church Militant, here on earth, it saith thus; *Prosecuting this so divine, venerable, and universall Church, with the Spirit of Truth, and holy Word, &c.*

Thus at three several times, ye pray for the inspiration of the Holy Spirit in expresse words, and yet thou hast confidence to accuse them, all, as Hhavers, that pretend not to it yet? O fie thy own words against thee, Conscience, where art thou, blush for shame, for this accusation; and build, both of Sacred Scripture, and also of your own Common Prayer, yea for Mocking of God, (whose yet will not be Mocked,) not onely such Mockers to go unpunished, on the one hand to pray for Inspiration, and on the other hand to condemne them all as Hhavers, and deceivers, that pretend to it, (however it is that thou sayst, thou hast no vision,) but to believe those, but then I would have thee to consider, or at least, them that hear thee, that it is written (in the Scripture) *Where there is no vision the people perish*, Prov. 29. 18. And therefore, what a sad condition art thou and they are in, who have no vision; and you who say, vision is Ceased, &c. [illegible] Hhavers, [illegible] Hhavers, [illegible] Hhavers,

work among his people, for the Wisdome of their Wise Men shall perish, and the understanding of the Prudent shall be hid. And ye who have not visions, is not this fulfilled upon you? verse 10. For the Lord hath powred out upon you the Spirit of deep sleep, and hath closed your eyes. And was not that a great Judgement of God upon the people of Israel? Lament. 2. 9. Her Prophets also find no vision from the Lord: And Psal. 74. 9. We see not our signes; there is no more any Prophet, neither is there any among us that knoweth how long.

But again, wherein thou say'st, ye might gain admiration, and a Croud of Disciples, as well as others, if ye did pretend unto it, namely, unto inspiration; May I not, here again, call upon thy Conscience to blush, for shame? for have they who pretend unto inspiration, the most followers? Or have they the greatest Admiration among the multitude? Had the Prophets, Christ and the Apostles, the greatest Number of Followers; who had a just pretence unto Revelation, and Inspiration, and both had it, and owned that they had it, and yet but a few of all the multitude received them, or believed their Testimony, even as it is this day? Or tell me plainly, according to thy Conscience, whether thou thinkest that there are more or as many in the three Nations, that follow

low and hear such Teachers, as pretend unto inspiration, as those who have no such pretence? If thou hast not spoke this against thy own Conscience, I leave unto the Holy witness of God in thy Conscience, for to Judge.

Rect. p. 75. *But see we, whether ye have not likewise erred, as to the other words, they shall not profit this people at all, which you understand thus, they shall not edifie their Souls in righteousness; 2. thus, destruction shall fall upon this people, though these Prophets say, it shall not, but Prophecy peace to them.*

Cor. And this thy own interpretation, doth no less agree unto the Men made Ministers, who, for peeces of Bread, and Handfulls of Barley, cry Peace, peace, unto the people, when there is no peace. But are these words, they shall not profit the people at all, to be restricted to that one particular, namely, that what they had *Prophecyed* should not come to pass? Are not the words (at all) Universal, and do they not signifie, that they shall not profit the people in any respect, although they speak True words, as certainly, at times, they did, although not always, as no more do ye? Let us but consider the Chapter it self, and we shall find that more is understood by these words, then thou doll grant. *Verse.* 1. *Woe be unto the Pastors that destroy and scatter the Sheep of my Pasture, saith the Lord.* Now, these Pastors, were

they, that did undertake to expound the Law unto them, and to edify them in Righteousness; and, no doubt, spoke many good Words unto them: And yet all this did not profit the People. Therefore, the Prophet cryeth *We against them*, even as we do against you.

Again, *Ver.* 11. *For both Prophet & Priest are prefane.* Compare this with *Ver.* 15. *For from the Prophets of* Jerusalem, *is Prefanenes gone forth into all the Land.* Again, *Vers.* 16. *Hearken not unto the Words of the Prophets, that prophecy unto you; they make you vain.* And, Is not this also fulfilled upon the Men made Ministers? Do they not make the People vain? Do they not teach the People, That many things which they use in Eating and Drinking, and putting-on Apparel, and Games, and Playes, and Comedies, wherein there is much Vanity; are lawful, and no sin in them? And which, the Lord hath raised us up, to testify against: As also, against their many vain and idle Words, Ceremonies, and Complements. And, Who are more given to these things, and to justifie them, than many of your Teachers? Again, *Vers.* 21. *I have not sent these Prophets, yet they ran.* Is not this also fulfilled upon you? And yet, no doubt, they had an Human Call and Authority, many of them, as much as any of you have. Again, *Vers.* 22. *But if they had stood*

in my Counsel, and had caused my People to hear my Words, then they should have turned them from their evil way, and from the Evil of their Doings. So this should have, indeed, profited the People; but because they stood not in God's Counsel, they did not turn them from their evil way: and indeed, they could not, for all their Good Words; and so did not profit the People. And here it is to be observed, that the Prophet speaketh against the Priests, as well as against the Prophets: see *Vers.* 11. And yet we find not, that the Priests did pretend unto Visions, and to have it immediately from the Lord, what they did speak unto the People: And therefore, that which is reproved in the Priests, is their Profainity, and Wickedness, and Covetousness: see *Jerem.* 6. 13, 14. *From the Least of them, even unto the Greatest of them, every one is given to Covetousness; and from the Prophet, even unto the Priest, every one dealeth falsly.* See also *Micah* 11. *Hos.* 6. 9.

Rect. *Let me add; As you have no Proof in this place, so I challenge you, to produce any other Text, for this Assertion.* pag. 76.

Correct. We have proof sufficient in this place, as I have shewn; as also, in divers other places of the same Chapter: and the same may be shewn from many other places of Scripture, both of the Old and New Testament. But thou hast more Work, at pre-

sent, than thou wilt get through: When thou hast answered more to purpose on this Place, I may produce more. But I am not wont a rare way to prove our Interpretations of Scripture to be false, by putting us to new Proofs, that they use truth, and yet this is thy ordinary way.

Rest. p. 98. *And admonish you, that you make not the Efficacy of the Word, to depend altogether upon the Persons that minister.*

Correct. These that Minister, and not by the Inspiration of the Spirit of God, in some measure, have not the Word, but the Letter; and their Ministry is nothing but the Letter, which killeth, (as *Paul* hath affirmed,) and as Experience doth prove. And those who preach by Divine Inspiration, and are fitted and prepared Vessels, to carry that Heavenly Treasure; yet the Efficacy of the Word doth not depend upon them, but upon God, whose Word it is, and which hath the Efficacy in it self. Nor doth it follow, that the Efficacy of the Word, dependeth upon those that Minister, because he will give his Word unto sinful, but Holy Men. For, is not Wine a thing, that hath Efficacy in it, to refresh and nourish the Body of Man? And, Who will say, That its Efficacy depends upon the Cask, or Vessel, that it is in? And yet no wise Man will put good Wine in an unclean, ill-seasoned Vessel. No more

will the Lord give his Word to be spoken by Men, whose Souls are unclean.

Moreover, Do ye not teach, that the Efficacy of *Christ's* Death and Resurrection, saveth none, but such as believe? And yet, ye will not say, That this Efficacy dependeth upon the Persons that do believe.

Rect. p. 76. *For, Alas! What prevailed they, (to wit, Moses, and the Prophets) when they did Preach unto obdurate and profligate Sinners?*

Correct. Yet, they prevailed more upon them, than Thou, and thy Brethren do; when without the Spirit that was in the Prophets, and in *Moses*, ye speak their Words. For many were converted unto the Lord by their Ministry, although many more were not, which was their own fault. And, Dare ye say, That thy Ministry doth prevail as much upon the People, as the Ministry of the Prophets, and of *Moses*, when they lived. Thy Words seem to import no less. And that thou art as good, and as able a Minister, as any Prophet or Apostle, speaking their VVords, but wanting the Inspiration of that Holy Spirit, which was in them: VVhich, if it be not the Height of Ignorance, and arrogant Presumption, I leave unto others to judge. And you, that use the VVords of *Peter* and *Paul*, and the other Apostles; Do you prevail as much upon the VVorld, as they did? Hath your

Preaching the same Efficacy, which their Preaching had? Is it the very same? How many Thousands, and Ten Thousands, did they Convert unto *God*, in a few Years, from *Heathenism*, and Gross *Idolatry*, as well as from other Ungodlyness? Do ye the same? Or, Is the Reason, that ye do not the same, and that your Ministry hath not the same Effect, only in the Hearers, and nothing in you? Doth the Lord concur with you, as he did with them, in the Conversion of Souls? And if not, Is the Reason of it nothing on your parts? Is your Ministry, Preaching and Praying, as forcible, powerful, and effectual, without the Inspiration of the Spirit, as theirs was by it? If thou say'st it, few in thy Parish, but may correct thee, and reprove thy Folly and Blindness, in so doing.

Rect. p. 77. *And the Persons which commonly Ministred among the* Jews, *you know, were not Prophets, nor Inspired; received not their Word immediately from the* Lord, *but read the Book of* Moses, *and the Prophets, to the People: Which also our* Saviour *did. And* Paul *charged, that his Epistle should be read unto the Brethren in the Church.*

Correct. That many of the Priests under the Law, were not Prophets, I grant, (although some were both Priests and Prophets) but that they were not Inspired, such as were Godly and Faithful Men, remains for thee to prove.

For, although the Inspiration of the Spirit in the time of the Law, was not given in that measure and degree, as afterwards; yet in all Ages, all the Faithful were Partakers of it: And although they received not the VVords immediately from the *Spirit*, when they Read and Expounded the Law unto the People; this proveth not, that they were not Inspired by the Spirit of the *Lord*, both to understand the Law, and also to give the Meaning. For a Man may receive the Understanding of the Scriptures, by the Inspiration of the Spirit, without having the VVords immediately given him; but only having the Scripture words immediately opened unto him by the Spirit, the Meaning of which, he may give forth unto others, either in Scripture words, or in any other words, which he feeleth a Freedom in, by the Spirit, to make use of; and which he seeth in the Light of the *Lord*, to be proper and suitable. So that although some have received, and do receive the VVords that they speak immediately from the *Lord*; yet every one that speaketh by Inspiration, doth not so receive them. Now, that *God* gave his Spirit, not only unto the Priests, but also unto all the People, to instruct them to understand the Law, is clear from *Nehem.* 9. 20. *Thou gavest also thy good Spirit to instruct them, and to make them understand*; as the VVords may be Translated.

And

And, How could they have rebelled, and vexed his Holy Spirit, if the Spirit had not been given unto them? See *Isaiah* 63. 10. & *Psal.* 95. 10. *Forty Years was I grieved in this Generation*, as the Words are more properly Translated. Again, That the Priests did read the Books of *Moses*, and the *Prophets*; as also, that *Christ* did read out of *Isaiah*, and that the Christians did read at times, the Epistles written unto them by the Apostles: All this proveth not, that they were not Inspired, and did not both read, and hear, and meditate by Inspiration, upon what they did read or hear. For, we also do read at times in our Assemblies, what our Friends at a distance, have been moved of the *Lord* to write unto us: In which Reading and Hearing, we have felt Life and living Refreshment, to flow among us in a large Measure, through the Breathing, or Inspiration of the Blessed Spirit of Truth; which did move unto, and accompany that Reading. And as Men may preach by the Spirit and Life of *Christ*, inspiring and moving; so may they Read, and so may they Hear, and meditate upon what they do hear, by the same Spirit, inspiring both Light to understand what is read, and Life to make it refreshing and quickning: So here is living Preaching, Praying, Reading, &c. far differing from your dead Forms, where Death reigns over all your Preachings, Prayings,

ings, Readings, Singings, Hearings, and Meetings; who are alienated, and gone from that Holy Inspiration of Life, which quickeneth and maketh all Living, and to savour of Life, which sanctifieth and reneweth daily more and more unto *God*. But such like of Reading, as when the *Reader* doth read with Life, through the Inspiration of Life, which giveth him a living Voyce to read with; and maketh the VVords, which he pronounceth (even when he readeth) living VVords, livingly to reach unto the Hearers, and who receive them, and hear them in the Life, namely, such as are spiritually alive unto *God*, in their own Particulars: I say, such kind of Reading, thou, and thy Brethren, who deny Inspiration, and all pretence unto it, are great Strangers unto. And therefore, what I have even now writ, will be a Riddle unto you; but I write it not for your sakes only, but for those who understand, and whom *God* may be pleased to Inspire, and Breath upon them, to understand; which if once you, and they, come to do, you will then leave off your dead Preaching and Reading; and they will leave off their dead Hearing, and come & wait with us, to feel after the Inspiring Life, and Spirit of *Jesus*; and that in the silence of all Flesh, to quicken you, and make you alive, in the first place; and then you may both speak, and read, and hear, with Life, and

in a Living Sense. And if thou hast not a better Argument to prove, that thou may'st preach without Inspiration, then this, that at least, thy preaching may be as good as one reading the Scriptures, and thou in that sense as a vocal Bible, as some have termed it, thou may'st spare thy pains, or at least the people might spare to pay thee so much for them, and every one may have a Bible of his own, to read with, that he can buy for little money; and he that cannot read himself, can get one to read unto him, at a small Rate, or perhaps freely, and so there will be no need of thee, nor of thy Rectorship; thou may'st go where thou will, and take another imployment, then so to deceive the people; nor is thy being a vocal Bible in the Case, so good, as one that is printed or written, because, 1. The printed Bible Teacheth us nothing but the Truth, whereas thou Teachest many Errors, and giveth many false interpretations of Scripture, which the Bible doth not. 2. The Bible doth Simply give us the sound words of Truth when we read it, but there is no Spirit nor influence of Death and darkness that cometh from the Bible, when we read it, to burden us, or to Minister Death unto us; but he that is not inspired by the Spirit of the Lord, to be sure, he is inspired by a contrary Spirit; and every preacher or Speaker,

doth

doth certainly preach or speak, by that Spirit that doth inspire him, whether good or evil; for out of the abundance of the heart, doth every one speak: *And a good man out of the good Treasure of his heart, bringeth forth good things*, and that is more then good words; *And an evil Man, out of the evil Treasure of his heart, bringeth forth evil things*, and that is more then words also; yea, although the words may be Good and True, yet the things may be Evil; to wit, the issues, or Flowings forth of death and darkness, from the treasure and fountain of it, that is in his heart; And therefore was it, that Christ said unto the *Pharisees*, how can ye, being evil, speak good things; but he denyed not, but they could speak good words; and therefore was it also, that when the Damsel that was possessed with a Spirit of divination, spoke true and sound words; *Act.* 16. 16. These Men are the servants of the most High God, which shew unto us the way of Salvation; *Paul was grieved, and commanded the unclean Spirit to come out of her: And when the evil Spirit spoke in some that were possessed, one of the greatest, and most comfortable Truths, namely, that Jesus was the Holy one of God*, Mark. 1. 24. Luk. 4. 34. *Jesus rebuked him and said, hold thy peace*: And therefore also it was, that *Paul* said, *the Letter killeth*; meaning, not simply the Letter of the Scripture, when

when we read it, for the Letter is of it self, harmeless, and good; but the Ministry of those that have not the Spirit of God, wherewith to Minister, is a killing Letter, because it proceedeth from a killing Spirit, although it may speak Scripture words. Whereas according to the Principles laid down by thee, in thy book, not only Men possessed by the evil Spirit, if they speak True Words, may Edifie and do good, but even the Devil himself, may be a True and Lawful Minister, and profit the people, so long as he speaketh Scripture words, for according unto thy Doctrine, he hath the same word of God, which any of the Prophets and Apostles had; and so it is the same, and hath the same Efficacy, as when Christ or any of the Prophets or Apostles did speak it: which if this be not grosse and absurd in the Highest degree, I leave unto all sober persons for to Judge, although it be the Natural product of thy Doctrine, which is of no less Consequence, than to make the Devil himself, as good a preacher, when he holdeth to Scripture words, as any of the Prophets or Apostles, yea, as Christ himself, which is high blasphemy: however, I hope it is pardonable in thee, because it proceedeth from thy ignorance, and not out of Malice.

Again.

Again, 3. What the Bible speaketh unto us, it doth it freely; and without money or price, it seeketh not to it self, neither Tithes nor Augmentations, nor Easter Reckonings, nor Mid-Summer dues, nor Tribe damage: nor doth it Sue any man at the Law for such things, which many, yea most of the preachers of your Church, have done, and dayly continue to do; and all of them at least have so much by the year, for what they say: and if the Bible can do all this freely, by our own reading, and getting one to read to such of us, as cannot themselves read, the printed Bible in this respect also, is better than all the divinely uninspired preachers in *England*, or any where else in the whole World. Nor will the readings that were in the time of the Law, and which were part of the Legal service, prove, that now, under the Gospel, men must be set apart to read every first day, so much of the Scripture, and so to make that a part of the Gospel-service, as they did read *Moses*, and the Prophets, every Sabbath, in their Synagogues: for that outward reading, the outward Law being, as is said, a part of the Legal service, it is now abolished, by some-what that is better, and more perfect, that is come in the Room of it: so that now, we must serve God, *not in the oldness of the Letter, but in the newness of the Spirit*. And as the Priests among

among the *Jews*, were to read the outward Law, written in outward Tables; so under the Gospel, every True Christian, being a Priest, he is to read the Law within, where it is writ by the Spirit of the living God, *in Fleshly Tables of the Heart*. And as concerning Christ his reading once, out of *Isaiah*, that was but occasional, far unlike your reading; for having read a little, he closed the book, and said, *This day is this Scripture fulfilled in your ears; and they that heard him, admired at the gracious words that proceeded out of his mouth; for he spoke with Authority, and not as the Scribes*; not yet as the meer Letter, and Man made Ministers of our times. Again, whereas thou say'st, it is a rational word, and carries Conviction in its divine nature; and what makes it the more prevalent, it bears the Authority of God, and is accompanied with the Operation of his Spirit, all which thou understandest of Scripture words, when men not having the Spirit of God, but such as are meerly natural and unregenerate, do preach them. But I answer, as formerly, that such only have the Letter, which the Devil also can speak. But I ask thee in good earnest, when the Devil speaks Scripture words, as he did unto Christ, was it then accompanied with the Operation of Gods Spirit? For thy Argument will prove the one as well

as the other: And as for the Divine Nature of the Scripture, I no where read in the Scripture it self, that the bare Letter hath the Divine Nature in it; otherwise, all that have the Letter, should have the Divine Nature; whereas it is only the Saints, *who are made partakers of the Divine Nature*, 2 *Pet.* 1. 4. And I have oft read and heard of the Divine Nature of Christ, but never until now of the Divine Nature of the Scriptures: Is not this to place them in the very Room of Christ, and to make them Christ himself, who hath the Divine Nature? But if by Divine Nature thou meanest a Divine Original, because they were given forth by the Spirit of God; I say, it is not proper for thee, to say, they have a Divine Nature; for a Divine Nature is one thing, a Divine Original and Cause, is another; the Nature of a thing being the very inward Essence of it. And although the very Letter of the Scripture, hath a Divine Original; Yet neither the Devil, nor any Wicked Man, that hath the Letter, or speaketh it, reacheth unto that Original; And therefore, when Devils and Wicked Men speak the Scripture-Words, they can produce no Divine Effect in them that hear: And indeed, all the Preaching and Speaking of Scripture-Words, with the founded Humane glosses and interpretations, hath no more Efficacy, when spoke

only by the Natural Spirit of Man, or yet by the Spirit of the Devil, assisting, to convert one Soul unto God, or to dethrone and dispossess *Satan* out of one Soul, then the words of those Vagabond, Exorcist-*Jews*, had, to cast out the evil Spirits, out of the possessed in *Pauls* time: See *Acts* 19. 13, 14, 15. Now these Vagabond, Exorcist *Jews*, they spake True Words, and named the name of *Jesus*, saying, *We adjure you by Jesus whom* Paul *Preacheth*. Behold your figure here, all ye Man-made Ministers, and Divinely uninspired diviners, who are gone from the True life, and Spirit of Jesus, which *Paul*, and the Apostles, and Prophets had: What are ye, but like these Vagabond Exorcists, when ye preach and pray the name of *Jesus*? can ye ever by so doing, command the evil Spirit that possesseth the Souls and Hearts of so many Hundreds, and Thousands of your hearers, to leave them and depart? Doth it not answer you, as it did these Sons of the Chief Priest of old, *Jesus I know, and* Paul *I know, but who are ye?* But take notice yet further, what is said, *vers.* 16. *And the Man in whom the evil Spirit was, leapt on them, and over-came them, and prevailed against them, so that they fled out of that house, naked and wounded.* Here you may see, how they were punished, and what the Judgement of God was, that came upon them, for their presuming

ming to mention the name of Jesus, who were not inspired by the Spirit of Jesus, so to do; and shalt thou, and such as thou, escape the righteous Judgement of God, and the punishment of Divine wrath, if you continue so to do: using the letter & words of truth, without the Spirit of Truth; naming the Name of Jesus, but denying, yea opposing and persecuting the life of Jesus, in the True Ministers of it; nay certainly, ye shall not escape; but unless ye repent, ye shall assuredly perish.

CHAP. VIII.

Rector p. 77. *Citing* Farnsworths *Priest's ignorance*, G. F's *Catechisme*, A. Parkers's *Testimony concerning the Pharisees, having the chief places in the Assemblies, standing Praying in the Synagogues, being called of men, Masters, and enlarging the Borders of their Garments*, &c. First, *thou sayest, it is not praying in those places, because they were made by men (as you Interpret) that is, condemned; for in the same, the Law was Read every Sabboth day, without any reproof from Christ, or his Apostles*, Acts 15. 21. *And Christ commonly Taught in them*, Joh. 18. 20. Mat. 4. 23. *And* 13. 24. Luk. 4. 16. *and so his Apostles*, Acts 13. 5. 13, 14, 15. *and* 9. 20. *and* 18. 4. *and* 17. 12. Cor.

Cor. We do not say, these places are condemned, because they were made by Men, that is but thy perversion; for the words of *A. P.* his Testimony saith only, There Man made Churches; and this I say, is reprovable, to call any thing made by man, a Church; but so not a stool, or place, to sit or stand in.

Again, whereas thou alledges no less than Eight several places of Scripture to prove, that Christ and his Apostles Taught in these very high places: I have read them all, and considered them, and find no such thing, but only that they Taught in the Synagogues: Yea from *Acts* 13. 15. it rather appeareth, that *Paul* and *Barnabas* sat in another place in the Synagogue, than in the high place: nor can we suppose, that Christ and his Apostles would have done that themselves, which they reproved in the *Pharisees*: So instead of thy giving us a true interpretation of the Scriptures, in a few lines, thou hast Grosly perverted eight several places of Scripture; and all to Cover thine, and thy brethrens standing up in your Pulpits: Many of which places, as we see in *England* and many other Countrys, have a great deal of superfluity, and vain and superfluous labour and paines, of Carving, Painting and Varnishing, upon them; together with your Cloth and Velvet Cushing, in many places;

because of which, and not for the Height of them above the ground, we call them Chief places: and for some such cause, it was certainly, that Christ reproved those high places among the Jews; namely, that some vain and superfluous Labour was bestowed upon them, and that also, in a degree beyond the other places in the Synagogue, where the people did sit. But as for a commodious place above the ground, wherein to stand, where one doth speak in an Assembly, It was never condemned by our friends; who also have places whereupon to stand, when to Minister, as they had under the Law, when they read in the Synagogues; but then such places, anciently among the *Jews*, when all was in good order, were plain, without any superfluous cost, or affectation of Singularity, as also they were large to hold many. See *Nehim.* 8. 4. Where *Esdras* stood in a Pulpit of Wood and read in the Law, and many stood on each hand of him.

But what is this to your Pulpits of Carved work, and other superfluity, that can hold but one; or if they can hold more, one only standeth in it, and speaketh unto the people, and prayeth: and if any but offer to speak, although he be moved by the Spirit of God thereunto, he is Hailed to prison, by Officers; and rudely used and beat

many times, in your *Synagogues*, and places of Worship: so that the practise of these *Jews*, *Acts* 13. 13, 14. 15. who heard *Paul* unto the end, doth condemn you, who have not that patience; whereas our places, where our friends stand to Minister, have no superfluity, and are meerly for use, and nothing for Ostentation; and are large to hold many, or if otherwise, there is none among us that doth appropriate that place unto himself, but every one in the Assembly (whom God moveth by his Spirit) hath freedom to speak without respect of any mans person, or natural gifts or parts; but so it is not with you, who *Pharisee*-like appropriate these places unto your selves; and as if they were Holy places, the poor Laicks must not sit with you in them; and if any one did presume, he would be rebuked.

Rect. p. 78. *Nor is standing in Prayer, here forbiden.*

Cor. That standing in Prayer, is not absolutely forbidden, I grant: for it hath been at times practised by Holy Men, and is at times practised among us, especially, where it may happen that a man hath not Room to kneel. But yet standing to pray in those high places was forbidden, as I have already shewed; the places themselves being built, rather for Ostentation, and vain glory, than for true use and necessity; otherwise Christ would

not have reproved them, as he did: and such are some Pulpits, in diverse places of the World, that have cost some hundred pounds to build one of them; and though all have not the same degree of superfluity, yet few or none but have some; and the end and use of their building, is but to exalt proud flesh, and to hold up a meer man-made Ministry, to oppose the Ministration of the Spirit of God, in his Sons and Daughters; and therefore we justly testifie against your Praying & standing in them, as Christ testified against the *Pharisees* standing in their high places of Old. Again, to stand always when ye pray in publick, smelleth rankly of Ostentation, Pride and Hypocrisie: why do ye not at times, at least, Kneel, which is the more general posture, in praying, used by the Saints, and very suitable to signifie the Subjection of our Souls unto God, and to Christ Jesus, *At whose Name every Knee is to bow, and every Tongue to confess to the glory of God the Father?* And thus thy impertinent quibbling about what high place signifieth, with divers others of thy quibbles, are plainly answered.

Rect. p. 70. *Nor do I think you will acquit our Ministers, when they Pray in the seat below.*

Cor. Not indeed, if they pray without the inspiration of the Spirit of God, which they are not like to pray with, so long as they

deny it, yea scorn and deride it, and those that have it: And here I shall mind thee of a saying of Bernard, *Tepida est omnis oratio, quam non prevenit inspiratio.* All prayer is lukewarm or dead, which inspiration doth not prevent. And if *Bernard* his Authority doth not move thee, hear *Paul*: *I will pray saith he, with the Spirit, and with the understanding also*; And Christ who said, *The True worshippers, worship the Father in Spirit, and in Truth*: And said *Paul* again, *No man can say that Jesus is the Lord,* (to wit acceptable) *but by the Holy Ghost.*

Rect. p. 80. 81. *For to what end should they go to a publick place, to make their private prayers, unless it were to be seen of Men.*

Cor. Here thou plead'st, that it is only their private prayers, which they made in a publick place, that Christ condemned: but this will not Cover thee, but more lay open thy deceit, for Christ did not reprove all private praying in the Temple, which was the most publick place; for until Christ was offered up, the Temple was for a house of Prayer, and had a blessing Annexed unto it, both when they prayed in it privately and publickly, if in Sincerity. See 1 *King.* 8. 33. 38, 41. *And Anna the Prophetess, she departed not from the Temple, but served God night and day with fastings and prayings.* Luk.

2. 37. Also the publican, that prayed in the Temple, privately, he was not condemned by Christ, although the *Pharisee* was, See *Luk.* 18. 10. And thus it doth clearly appear, that it was not private prayer, even in the Temple it self that was condemned at that time; but the publick praying both in the Temple, and in the Synagogues, in such High or Chief places aforesaid, which Christ did condemn: Although indeed now, since Christ was offered up, the Temple is destroyed, and one place is not better, nor more Holy than another, to pray in; and so to go into any publick place, and to pray privately, smelleth strongly, either of Hypocrisie, or else of Superstition: and yet, how cometh it, that so many of your Church-Members, continue this practise at this day, of going to your publick places, and Temples, to say their private prayers? and if thou shalt say, thou dost not allow them in so doing; I ask thee, doth not the Bishop his Consecrating the publick places, and so calling them Holy, give a natural rise to this superstition, which people do so generally run into; that for Men to go into any of these Consecrated places, with the head Covered, is Judged profanity? Thus it doth appear, how impertinent thou art, every way, and all to cover thine and thy brethrens standing in the High and

Chief

Chief places, to pray, which Christ hath forbidden. Again, Whereas thou say'st, p. 82. Christ only reproves their loving the Chief places, and to be called Master; This excuse is no less weak and frivolous, for why did he reprove their loving these things, but because they were evil? And did not Christ expressly command his Disciples to call no Man Master, and not to be called Master; he doth not say, love not to be so called, *but be ye not so called?* And though Christ and the Apostles owned greetings, and Salutations, as we also do; yet, not such as was used by the *Pharisees*, saying to one another, *Hail Master*: And as for the enlarging the borders of their Garments, and going in long Robes, this was also reproved by Christ; for although borders were allowed by the Law, yet the Law did not allow them to inlarge them, as they did, out of Ostentation, which Christ reproved.

Rect. p. 83. *For it is as absurd, to call a Laick or secular person (suppose a Gentleman, or Farmer, or Trades-Man) Rabbie, as it is to call him Father.*

Cor. Whence hast thou learned, to call a Farmer, or Trades-Man or Gentleman, a Laick, or secular person; prove it from Scripture, that a Farmer or Trades-*Man*, may not be as well called Spiritual, as thy self, or any of thy Tribe; But surely the Scripture

ture hath not Taught thee this distinction, but thou hast learned it from thy Grand-Fathers, the *Popes* of *Rome*; and from thy great Grand Fathers, the *Pharisees*, who looked upon themselves to be more Holy than the people, meerly for some outward observations, Names and Habits; And is it not the Popish Church, thy Grand-Mother, who hath Taught thee this distinction of Laick and Clergy, Secular and Spiritual; for these only she calleth the Clergy and Spiritual who are either Priests, or Bishops, or Popes, or in some such order; but the rest of the people, she calleth Laicks; as to say, the vulgar or Common people, and Secular, as to say Worldly and Temporal.

Whereas the Apostle *Peter*, calleth the whole body of the people that believed, the Clergy, *or inheritance of the Lord*, and did not restrict it unto a certain Tribe, or order of men, distinct from the rest: See 1 *Pet.* 5. 3. And also he calleth the believers in general, 1 *Pet.* 2. 5. *A Spiritual house; and Holy Priest-hood, to offer up Spiritual Sacrifice.* But whence is it, that you who are called Teachers, either Popish, or Protestant, call your selves the Spiritual, and all others, Laicks, and Secular? Is it because you are more inspired by the Spirit of God, then they? This cannot be, because, 1. Thou in the name of thy brethren, hast plainly declared, that ye do not so much as pretend unto Vision and

Inspiration;

Inſpiration; and all that pretend unto it, thou calleſt them Knaves and Deceivers. Secondly, ſuppoſe you did pretend unto inſpiration (as ſome of you may) are ye only inſpired? Have ye only the Spirit of God? And have the people none of it? Or Thirdly, if ye ſhall grant, that the people have alſo the Spirit in ſome meaſure, how can ye prove that ye have more of it than they? Have they the leſs, becauſe they are Tradeſmen and Farmers, and Shepheards, and Fiſhermen, and Plow-men; and have ye the more, becauſe ye Labour not with your hands, but live upon the ſweat of other mens honeſt Labours? Or, becauſe ye have Hebrew, Greek and Latine (which yet, moſt of you have little of) or becauſe ye are called *Maſters*, and walk in long Robes, and have the Chief places in the Aſſemblies? or becauſe ye have more of Worldly Wiſdome, and letter Learning? Do ye not remember, that they were Plow-*Men*, Shepheards, Fiſhermen, and Trades-men, whom God did moſt endue with his Holy Spirit in former times; ſuch as *David*, *Eliſha*, *Amos*, *Peter*, and *John*; and was not *Paul* himſelf a Trades-man, and yet he was a Teacher of the Gentiles, 1 *Tim.* 2. 7? Have not they who live moſt ſoberly, righteouſly and Godlily, moſt of the Spirit, and are the moſt Spiritual; and may not a *T*rades man, or Farmer,

mer, live as soberly, righteously, and Godly, as thy self, or any of thy Fraternity, who call your selves the Learned and Literate? Who were greatest enemies to the truth, both in the time of the Prophets, and also in the time of Christ and the Apostles, when they were upon the earth, but these who had the reputation of learning above others, and were called Rabbies and *Masters*? and hast thou not heard, or read what *Augustine* said in his time, *Surgunt indocti, & indocte*, &c. Unlearned men and women, rise up and take by violence, the Kingdome of God from us, who are the Learned? And surely thou hast the least cause imaginable, to call thy self and thy brethren, the Spiritual; seeing as I have observed already, thou hast affirmed, that none were called the Spiritual in Scripture, but such as were indued with extraordinary Gifts of the Spirit: all which thou sayest, are ceased since the Apostles days; and consequently according to thy own doctrine, ye are all but Secular, and *Temporal*, and not one of you *Spiritual*, neither *Teachers* nor People.

Rect. p. 84. *That which is forbidden here, is, that the Teachers be not ambitious, affecting great Titles, nor Usurp Authority over the people, ruling as Lords, their persons and faith*, &c.

Car.

Cor. That indeed is forbidden, and also the *Titles* and Names, are forbidden likewise, as are clear from Christs expreſs words; *Be ye not called Maſter*, and call no man *Maſter*: But are not theſe called *Teachers* of the *Man-made Miniſtry*, *Ambitious*; do they not affect great *Titles*? and if it be a ſin to affect them, Is it not, becauſe they are vain and ſinful? have not ſome of the Clergy (ſo called) greater *Titles* now, than the Rabbies had of Old? *As* your Grace, your Holineſs, moſt reverend Father in God? *&c.* And what greater proof can be given, that they affect theſe great *Titles*, but that they call themſelves by ſome of them, and are offended when they do not receive them. And how much you the *Teachers* have Uſurped *Authority* over the people, Ruling as Lords, their perſons and faith. The great ſufferings of our honeſt friends, in theſe three Nations, and in *New England* and elſe-where, do abundantly declare. Do ye not Uſurp *Authority* to Rule as Lords, our perſons and faith, when we muſt believe, ſay and do, as ye command us; or elſe we muſt be ſent to priſon, and have our goods ſpoiled; ſo that many honeſt Families, have not had left them, either *Pot* or Diſh, or Bed to lie on, but all ſwept away by the inſtigation of the *Teachers*, who have called us Hereticks; & not only ſo, but your very *Spiritual Courts*, have fined and impriſoned

ned many of us unto death, meerly for Conscience sake: and how much secular power, the Clergy hath at this present time, the sad experience of many desolated Families, is sufficient witness, although by thy own confession, Christ did reprove secular Dominion, in his *Ministers*, p. 84. Nor will it excuse to say, it is not secular or worldly, but Spiritual; for the *Pope* can say as much as that: and so at this rate, call it but Spiritual, and it shall be so; as to say, call black white, and it shall be white. But the Light of the Lord God, is risen up, that discovereth all this deceit, and it cannot any longer be hid.

Rect. p. 86. *Thus you may see how far wide of the True sense, you have erred, whilst you expound our Saviours words, as forbidding to call, or to be called Master, or Sir, in a Civil respect.*

Cor. Whether thou or we have erred from the true sense of Christs Words, I leave unto those who are able to judge aright: But if by Civil respect, thou meanest, that it is Lawful for a servant to call him whom he serveth, his *Master*; as also for a Child, to call him that did beget him, Father, this we deny not, but acknowledge, both as Lawful and convenient; nor do we deny, but he that is Lord of a *Mannor*, may be called Lord of that *Mannor*: And likewise, other names, designing the place, or office, or government, wherein any is Lawfully placed,

we condemn not; but yet all vain and flattering Titles, which Men give unto one another; and such as are founded upon no respect of inheritance, possession, relation or office, but meerly invented to please and gratifie proud flesh, we do justly condemn, even as Christ hath done.

Rect. p. 87. *I cannot but admonish you here to look into your Bibles, and consider, how the* Texts *stand, which you cite.*

Cor. This Admonition implyeth a Charge, as if we did not read in the Scripture, and compare one place with another, lest the work should smell a little of humane study and care, as thou insinuatest: But this Toucheth us not, for we do very freely read in the Scriptures, and consider how the words stand, and we Judge it our duty so to do; And I hope the judicious and impartial reader, shall find all along, that we have better considered the places of Scripture, how they stand one with another, than thy self. But as the looking into the places of the Scripture, is serviceable in its place; so much more is required, namely, to attend unto the inspiration of that Holy Spirit which gave them forth, and can only give the true understanding of them: and therefore, so long as thou art such a professed enemy unto divine inspiration, in our days, thou art not like to be a true interpreter of the Scripture unto us.

Rect.

Rect. p. 88. *Citing diverse books concerning the Words,* Jerem. 5. 31. *The Prophets Prophecy falsly, and the Priests bear rule by their means: Woere thou sayest, nothing is plainer, then that the Priests bearing rule by means of the Prophets, is spoken of.*

Cor. Admit it be so, doth it therefore restrict it only to the prophets? this is but thy bare Alledgance, for the particle or pronoune in the Hebrew, which signifieth, Their, can fully as well relate unto the Priests, as unto the Prophets; and therefore the words do very fitly signifie any means, help, power, or Authority whatsoever, whether of Prophets, or of both Priests and Prophets conjunctly; whereby to rule over the people, and to keep them in bondage, as we see it abundantly in this day how the Priests seek by all means possible, both of their own and others, for to Rule, and have dominion over the people, and make a prey of them.

Rect. p. 88, 89. *Concerning the words,* Revel. 17. 15. and 13. 7. *Woere thou findest fault with G. F. for understanding by Tongues, Hebrew, Greek and Latine, which men speak with their Tongues.*

Cor. Here thou art found in the quibbles and impertinencies, thy self, which thou fallly Chargest upon *G. F.* for although, by Tongues, may be understood, people, kindreds and nations, which *G. F.* doth not deny; why

no

not also Tongues in the other sense, that is fully as proper, as that? For can it be denyed, but that the Antichristian Spirit, as it hath made use of the peoples hands, whereby to fight against Christ and the Saints, so also of their Tongues? And hath not Hebrew, Greek, and *Latine*, been greatly abused, by this Antichristian Spirit, which hath boasted in these Tongues: And that which we condemn here, is only the abuse, but not the True use of them; so that, who ever prefer the Tongues, or people, or kindreds unto the Truth, are in confusion, and therefore notwithstanding of thy impertinent quibble, what *G. F.* sayeth of their confusion, who are in the Tongues, may be as well said of people; for are not Kindreds and Nations, people: The words of *G. F.* are plain, and have this plain sense, all who are in Tongues, Kindreds and Nations, *i. e.* All who have no better foundation to their Faith, but Tongues and People, and Kindreds, namely, what they say, are in confusion, if this be not good sense unto thee, it is because thou hast not a right discerning in thy self. Again, whereas thou quarrellest at *G. F.* his telling, that the Teachers say, Hebrew, Greek and *Latine* are the Original, and biddest him write next time Chaldee, Hebrew and Greek; as if thou had'st some great advantage, wherewith to insult over his ignorance or rashness; yet the igno-

rance or rashness, is thy own; for although the Scripture were not written Originally in *Latine*, yet is not the *Latine* Tongue the Original of many Commentaries, Glosses and Expositions, writ upon the Scriptures, by those called learned Divines, both Ancient and Modern, whose writings ye Judge very necessary to understand the Scriptures: And because many of our friends do not understand the *Latine* Tongue, which is the Original Language of these writings, therefore many of the Worlds Teachers, glory in vain over them. Again, the *Latine* is in great part, the Original of our present English Language, as it is also of *French*, *Italian*, *Spanish*; And therefore some have gloried over many of our Friends, that because they had not skill of the *Latine* Tongue; that therefore they could not understand the English Translation of the Bible, because many English words, now in use, have the *Latins* for their Original; Again, Is not the *Latine* the Original of a great part of the English Liturgy, or Common Prayer, which is borrowed from the *Roman* Liturgy, that is used, even now at *Rome*, and else where by the Popish Church: So that here thou mayest recollect thy self and find, that instead of blaming *G. F.* his ignorance or rashness, thou hast rather cause to condemn thy own. And did not *Pilate* set up Hebrew, Greek, and *Latine*, over

Christ

Christ, when he was Crucified, when he writ over him, in Hebrew, Greek and *Latine*, this following sentence, *Jesus of Nazareth, King of the Jews*. And was not the *Latine*, the Original of this sentence, as well as the Greek and Hebrew? And because almost all things are done in *Latine*, in the Church of *Rome*, is it not for this cause, that Protestants commonly understand, the number of the Beasts Name to be *Latinos*, which containeth 666, as *Irenæus* did so understand it, who lived near unto the Apostles time. And the Papists generally prefer the Vulgar *Latine* Bible, unto the Hebrew and Greek Copies, so that as unto them, they make it the Orignal, which *G. F.* doth Justly reprove in them, as he doth other things in you; and namely, that ye borrowed many things of your Common Prayer, out of the Popish Liturgy, in *Latine*, and were it not because of the same, thou and thy brethren would sing dumb, and have little or nothing to say, many times.

Rect. p. 89. *What Scripture saith, Hebrew and Greek, are not the Original? Don't Answer, Christ is the Original, lest I bid you prove it from the Scripture; and you not being able to do it, become ashamed: for I have not read in all that Holy Book, that, that Divine Person is Hebrew and Greek; which yet unless ye undertake to prove, you will be ashamed by your quibbles, and impertinencies.*

Correct. If this be not Quibbling, and impertinent Trifling, what thou doſt here object, I leave unto all pertinent and underſtanding Men, for to Judge? Doth it follow, becauſe we ſay, *Chriſt is the Original of all Divine and Spiritual Knowledge*, that therefore he is *Hebrew* and *Greek?* or that we believe him ſo to be? Or, Dareſt thou deny, that *Chriſt* is the Original, or Primary Cauſe, and Author of all Divine and Spiritual Knowledge? Or, if thou ſhalt deny this, Are we not able to prove it? Yea, we are, and more alſo, even from the Scripture; namely, That he is the Original of all Things, that ever *God* made; *For by Him, were all Things made and created; and in Him, do all Things conſiſt; and He is the Beginning, and the End, the Firſt, and the Laſt; in whom are hid all the Treaſures of Wiſdom and Knowledge.* Nor is this Controverſie betwixt *You* and *Us*, in vain: For whereas ye commonly ſay, Farmers and Tradeſmen, who have not the Knowledge of the Original, are not fit to expound Scripture. To this we juſtly anſwer; That though they have not the Knowledge of *Hebrew*, *Greek*, and *Latine*, which ye call the *Original*; yet if they have *Chriſt*, they have the Original of all True, Divine, and Spiritual Knowledge: And ſuch as know *Chriſt* by his Spirit, Light, and Life, in their Hearts, know the Senſe of the Scriptures better (although they have not theſe

Languages) than they who have the Languages, but know nothing Experimentally of *Christ*, and of the Work of his Spirit, in their Hearts. And, What true Christian can deny this? And as a Testimony to the Truth of this, I shall write these two Lines, in *Latine*-Verse, made by an Author in former times; who hath had a true Understanding hereof. His Words are these:

Si Christum *discis, satis est, si cætera nescis.*
Si Christum *nescis, nihil est, si cætera discis.*

In English thus:

If thou learn'st Christ, *it is enough,*
Though other Things thou dost not Skill:
If Christ *thou know'st not, it is vain,*
What ever Learning doth thee fill.

Rect. pag. 90. *Concerning the Words* 1 Cor. 15. 22. *Where thou findest fault with G. F. that in his* Catechism, *he understandeth by* Our being made Alive in Christ, *Our being quickned from the Trespasses. And thou say'st; The whole Chapter is of the Resurrection of the Body, and not of the Soul.*

Correct. This is another Quibble, like unto many of thy former: For, though the Apostle doth discourse mainly, concerning the Resurrection of the Body; and that these

words, *As in* Adam *all Dye, so in* Christ *shall all be made Alive*, are to be understood in great part, both concerning the Body and Soul: Yet not excluding both the Inward and Spiritual Death by Sin, and also, the Inward and Spiritual Quickning of the Soul by *Christ*; but indeed, including them, at least, Virtually and Consequentially. For the Apostle, treating of the Resurrection, bringeth up the Matter unto *Adam*'s State, before the Fall; how that *the First* Adam *was made a Living Soul*, vers. 45. Observe here, how he discourseth, not only of the Body, but also of the Soul. And when he saith, That *in* Adam *all Dye*, Doth he mean only, the Death of the Body? Did not the Soul dye in some sort, when *Adam* sinned? And, Is not the Spiritual Death of the Soul, an Effect and Consequent of Sin, as really as the Natural Death of the Body? And if so, Then is not the Quickning by *Christ*, to be understood also, both of Soul and Body? And whereas thou say'st, They that are *Christ*'s, are already quickned; I grant; and so are all Men, in some sort, who have a Day of Visitation given them of *God*. But this doth not prove, that they are not further to be quickned, even in their Souls: For the best of the Saints, as they are already quickned, so they dayly wait to be further quickned, still more and more; even as *David*, who was already quickned in his

Soul, prayed unto *God*, to be further quickned, *Psal.* 119.

Rect. pag. 91. *Dear Souls, ask your selves, Whence it is, that you make such Mistakes? Is it Dulness of Understanding? Is it Carelesness, or Pride, or Perverseness of Mind*, &c.

Correct. Seeing the Mistakes are they own, and not ours, take these Questions home to thy self; and ask thy own Heart, Whence it is, that thou dost so mistake? Is it thy Dulness, or Carelesness, or Pride, or Perverseness of Mind? And unto these, I shall add this one Question more; Is it the Judgement of *God* upon thee, to give thee up to such Blindness of Mind; because thou art a declared Enemy to the Inspiration of *God*'s Holy Spirit, in the Hearts of his People? Surely, thou art greatly concerned, to inquire into this very thing. For, who ever readeth thy Book with the least Measure of Spiritual Discerning, cannot but see, that it is thy main Designe throughout, to lead People from the Gift of *God* in their Hearts; which is the Inspiration, Revelation, and Manifestation of his Holy Spirit; by which alone, Men can draw neer unto *God*, and attain unto the true Knowledge of Him, true Faith in Him, and true Fellowship with Him: And so, instead of turning them unto *God* and *Christ*, thou labourest to turn them away, and to scatter them; as these Pastors did of old, to whom

a *Wo* is pronounced, *Jerem.* 23. 1. And, What are all thy Reasonings against the Truth, but the *Instruments of a Foolish Shepherd?* And, What other Reward canst thou expect from the Hand of the *Lord*, but that the *Sword shall be upon thy Arm, and upon thy Right-Eye*, Ezek. 11. 17?

Rect. pag. 92, 93. *Concerning the Words*, Rom. 13. 1. Let every Soul be subject unto the Higher Powers: *Where thou findest Fault with* G. F. *in his* Catechism, *for saying, The Higher Power, to which every Soul is to be subject, is Immortal; and is that which goeth over all Transgressors upon the Earth, and over the* Devil. *And also, thou blamest him, for writing* Power *for* Powers; *saying, That he despiseth the Letter. And thou sayst, The Higher Power there spoken, is not the Immortal, but the Supreme Magistrate, Rulers, Men in Authority.*

Correct. But, Why may it not be, both the Immortal Power, as the Fountain and Original; and Men in Authority, as subordinate unto, and deriving their Authority from the same? Yea, that the Words must be so understood, is clear from the other Words; *For there is no Power but of* God; *the Powers that be, are Ordained of* God: And therefore, *Vers.* 4. the Magistrate is called the *Minister of God*: Which doth clearly hold forth that Highest Power, which is the Divine and Immortal

Power

Power of *God*, whose Minister the Magistrate is; which is as much as to say, a Servant of the Divine Power: which *Power is* Christ Jesus, *the King of Kings, and Lord of Lords; by whom Kings Rule, and Princes decree Justice.* And therefore, all Kings and Rulers under the whole Heavens, are the Deputies and Servants of *Christ Jesus*, the Heavenly Man; who hath all Power given unto him, in Heaven and Earth: And who is not only a King in his Church, and over his Saints, in a peculiar way; but is also the King of the whole Earth, and of all the Kingdoms and Dominions thereof: And to Him, they must all give an Account in the Day of Judgment; and before Him, shall all Nations be gathered. And, as thou confessest thy self, *pag.* 36. *The Man* Christ, *shall Judge:* Here mark thy own Words. Now, if the Man *Christ*, shall Judge all the Nations; so shall he Judge all Kings and Rulers, and Men in Authority; and that by Vertue of his Soveraignty, Dominion, and Power, given him of the Father, as he is the Son of Man. And therefore, if these Higher Powers, to which every *Soul is to be subject*, do signifie all other Kings, Rulers, and Men in Authority; they must also signifie the Man *Christ Jesus*; who is the Higher Power over all other Kings and Rulers, as They are Higher Powers over Inferiors; and as the Lowest, and most Inferior Rulers, are

over

over the Common People. Hence I thus argue: These Higher Powers, *Rom.* 13. 1. either they signifie all Rulers, in their several Degrees of Superiority, from the Least to the Greatest, or not; If not, shew us who are excepted: And indeed, to except any lawfully Constitute, is contrary both unto *Rom.* 13. 1. which speaketh Indefinitely, without Exception, and also, unto 1 *Pet.* 2. 13. But if they signifie *All Rulers*, from the Least to the Greatest, in all the several Degrees of Superiority; then they must needs, and that principally, signifie *Christ*; who is the Greatest, and next unto *God* the Father.

And as the Inferior Rulers are to be obey'd, for or because of the Superior, who send or commissionate them; so the Kings, and Highest in Authority, are to be obeyed, for or because of the Lord *Jesus Christ*, who doth send and Commissionate them; whose Ministers they are: and who is the Higher Power over all Earthly Kings, as the Earthly Kings are over their Deputies and Commissioners; and as they again, are the Higher Power over the common People. All which, is excellently and methodically set down in the Words, 1 *Pet.* 2. 13, 14. *Submit your selves unto every Ordinance of Man,* διὰ τὸν κύριον, i. e. *for the Lord.* Observe here, *The Lord*; to wit, the Lord *Jesus Christ*; who is the Lord and Fountain, and Supreme Lord, Judge, and Law-giver: He

is the First and Greatest; And next unto Him, it is said, *Whether unto the King, as Supreme*; (namely, in respect of all Earthly Rule and Dominion.) And *thirdly*, Next unto Him, *Unto Governours*, (for the King, or because of the King) as unto them that are sent by him. And therefore, as Governours are to be obeyed, because, or for the King, whose Ministers they are; insomuch, that if they command any thing, contrary unto the King, They are not to be obey'd, but the King: So if any Earthly King should command any thing, contrary unto the Will and Command of the Lord *Jesus Christ*, then, and in that Case, as *Peter* said, *Whether it is better to Obey* God *or Man, judge ye*: Although passively, they are still to be Obeyed, and not to be Resisted in any Case, even as *Christ* hath taught; and also *Paul*, in this same Place above-mentioned, *Rom.* 13. 2. *Whosoever therefore* (saith he) *Resisteth the Power, Resisteth the Ordinance of* God; *and they that Resist, shall Receive unto themselves Damnation.* By which it is clear, that the Magistrates Power ought, in no case, to be Resisted, (according to the Apostles Doctrine) or withstood by any Carnal, or Military Resistance, or Force; but People ought to suffer patiently under them, when they cannot, for Conscience sake, actively Obey; and such Patient Suffering hath great Reward from the Lord.

And

And thus, I hope, it is sufficiently made manifest; that by the Higher Powers, is understood, the Lord *Jesus Christ*, (who is the King over all the Earth, both of *Jews* and *Gentiles*, even as he is the Son of Man; acording to *Psal.* 2. compared with *Psal.* 110. and *Prov.* 8.) principally, and in the first place: and next unto Him, *Kings and Governours*, unto the loweſt Degree. And now, if *Christ Jesus* be the Firſt and Greateſt of theſe Higher Powers, Is not his Power here underſtood, *Rom.* 13. 1.? And again, Is not his Power, that which goeth over all Tranſgreſſors upon the Earth, and over the *Devil*, the Power which is Immortal; that which anſwers the Principle of *God* in every Man, as *G. F.* ſaith? And when *G. F.* ſaith; *When the Magiſtrates acted contrary to the Power ordained of* God, *he ſent his Prophets to cry againſt their Corruptions*: which Words are cited by thee, *p.* 93. What Fault canſt thou find in theſe Words? Are they True or Falſe? and if True, Are they not ſufficiently comprehended in *Paul's* Words, *Rom.* 13. So that, *G. F.* doth acknowledge, that *Magiſtrates* are underſtood by *Paul*, *Rom.* 13. 1. But not *only*, nor *abſolutely*; but as they Rule for the Lord, whoſe Miniſters they are: For the *Lord* himſelf, is the Higher Power over them *all*.

But whereas thou blameſt *G. F.* for writing *Power*, for *Powers*: To this I anſwer.

1. *G. F.*

1. *G. F.* doth mind the Substance, and Sense of the Words, which is enough; and is the same, whether we read *Power*, or *Powers*: For such a small Alteration of *Singular* for *Plural*, or *Plural* for *Singular*, doth not always vary the Sense; and therefore, is not in that case, Material. And we shall find greater Variations than this, in divers Places of the *Old-Testament*, when cited in the *New*; and especially, the *Singular* in the *Old-Testament*, varied into the *Plural*, in the *New*. See *Psal.* 32. 2. compared with *Rom.* 4. 7.

Again, 2. The same *Hebrew* Word, which signifieth *Powers* in the *Plural*, (to wit, *Geburoth*) is Translated *Power* or *Strength*, in the *English*. See *Psal.* 71. 16. And, Why may it not also be so Translated out of the *Greek*? Also, many other Words are indifferently used, to signifie either *Singular* or *Plural*; as *Cothma* or *Cothmoth*, Wisdom; *Sephirah* or *Sephiroth*, Number; as well as *Geburah* or *Geburoth*, Power: yea, the word *Elohim*, is *Plural*, which yet is most commonly Translated *Singular*, GOD: and not GODS, *Plural*, as *Gen.* 1. 1.

But, 3. If this be so great a Fault in *G. F.* as thou makest it to be; *Even no less, than a despising the Letter of the Scripture*: Why art thou then Guilty of the same Fault, of changing the *Singular* into the Plural, and that twice within six Lines of thy Charge: For

thou

thou writes the Words thus; *pag.* 93. *lin.* 22, 23. *Wilt not thou then, be afraid of the Powers? They are* God's *Ministers.* Here thou writeſt *Plural*; and yet, according to the Letter, it is *Singular*, both in the *Greek*, and alſo in the *Engliſh*. *Wilt thou not then, be afraid of the Power? He is* God's *Miniſter*: And if thou ſhalt anſwer, The Senſe is the ſame for Subſtance; Cannot I anſwer the ſame for *G. F.*? And therefore, thy Calumny, and falſe Accuſation of *G. F.* returns upon thy own Head, with Shame; according unto that Old Proverb, *Turpe eſt Doctori*, &c. *It is a Shame for the Doctor, when he reproves that Fault in another, which he is Guilty of himſelf.*

I had not inſiſted ſo largely upon this Particular, but to demonſtrate unto thoſe that are Weak, (and poſſibly, do lay ſome great Streſs upon ſuch things) what a Trifler thou art; and how ſilly, mean, and trifling, thy Objections are, even where thou ſeemeſt to be ſtrongeſt. All which do evidence thy deep Prejudice againſt the Truth, and its Witneſſes; and that thou art far from that Love, that thinketh not Evil, and conſtrueth every thing to the beſt, ſo far as it can bear.

And therefore, although thou calleſt us in thy Book, *DEAR SOULS*, as expreſſing thy Love thou haſt unto us; yet we cannot acknowledge it, to proceed from true Love: Becauſe, throughout thy whole Book, thou clearly

manifests so much of a bitter Root of deep Malice, Envy, and Prejudice, against us: The main Design of thy Work, being to defame us; and perswade People, as much as possibly thou canst, that we are nothing but Deceivers, Knaves, Impostors, and Abusers of the Scriptures. All which, are false and lying Calumnies, having no true Ground; and, instead of proving them True, thou dost but prove thy self a meer Trifler, and deeply Prejudicate and Malicious. And after all this bitter Fruit, Can this *DEAR SOULS*, have any acceptable Relish unto us? Nay, verily, It is but the Fruit of the same bitter Root, with all the rest: Only, it is so much the worse, that it is the more Hypocritical; pretending Love, and having none; *Judas*-like, that sought to Betray with a Kiss.

CHAP. IX.

Rect. pag. 94. *Citing G. F's. Catechisme, and some other Books, who say, The Gospel is* Christ, *and the Law and Testimony, is the Light, and the Spirit of Prophecy; where they cite* Rom. 1. 16. Rev. 19. 10. Prov. 6. 23. *And thou say'st, The Text saith not,*

not, I am not ashamed of the Gospel *Christ*, *but*, The Gospel of *Christ*.

Correct. The Text saith, *It is the Power of* God *unto Salvation*. And surely, that is not the bare Letter, or Historical Declaration; but the very Power, Life, Light, and Spirit of *Christ*; which is One in Nature with Him, whether as immediately Revealed in the Heart, or as accompanying any outward Testimony of his Servants. Nor will this Quibble of thine, prove the Contrary; That because it is said, *The Gospel of Christ*, and not, *The Gospel Christ*; that therefore, *Christ* is not the Gospel: For, as the Spirit of *Christ*, is *Christ*; so may the Gospel of *Christ*, (*Gospel* taken Objectively, for the Thing it self declared and preached) be called *Christ*: as also, the Power of *God*, is *God*; the Love of *God*, is *God*; *For* God *is Love*.

And when the Apostles Preached the Gospel, Did they not Preach *Christ*? And, Is not *He* the Sum, and Substance, of all that they Preached, or could Preach? And, Is not the Gospel, (which signifyeth a good Message) called so principally, because of *Christ*, the Saviour of the World, whom it declareth? For, Whether is the Declaration good, because of *Christ*, whom it declareth, (who is that Good declared of?) Or, Is it Good simply, as of it self? And, if it be Good because of *Christ*, whom it declareth; then He him-

himself is that Gospel, or Evangel; to wit, the Thing which maketh the Declaration of it, so joyful, and acceptable: Even as when one telleth another, that the King hath sent him a Rich Present of Gold or Silver; It is not so much the Report or Telling, as the Thing told, that maketh the Man glad. And therefore, it is the Thing it self, which giveth it the Denomination of good News; for to tell it unto him, and not to give it him at all, would not make him glad, but sorrowful. Nevertheless, as we deny not, but that the outward Testimony, as it proceedeth from the Life of Christ in any of his Servants, may be called the Word of God, so may it also be called the Gospel, as also it may be called Law, and Light, and Life, as having both Light and Life accompanying it, as the Soul doth the Body; but yet we cannot acknowledge the bare Letter, or Words, and bare Historical Report of Christ, that a Wicked Man may Speak, from the Letter of the Scripture, either the Word of God or the Gospel; because the Lord hath not Promised to Accompany any Wicked Man with his Grace, Spirit, Life, and Light, when he speaks the Words of the Scripture; and therefore out of his Mouth, they are but a killing Letter, although unto those that have life in themselves, they are a living Testimony: and whereas thou pleadest, that un-

der the Old Covenant, there was an outward Law and Testimony, to which the People were to refer; this proveth not, that there was not the inward Law and Testimony in the Hearts of People, even then: for this doth it prove that now under the Gospel, it is the outward, that is either only, or principally understood. And although we do willingly acknowledge the Scriptures to be a Testimony; yet we deny it to be that Testimony of Jesus, which John calleth the Spirit of Prophecy, *Rev.* 19. 10.

Rect. p. 96. *Well be it known unto you, that as there is a Law without, so there is a Law within, and this is a greater and more perfect Light, being added to that within, since the Corruption of it by the Fall, for the better information of mankind.*

Cor. Here thou greatly needest correction and sharp reproof, for no less than three great Blasphemies against Christ Jesus, the Light of the World, who is that Light in Men, whereof we speak in the highest sense, for this is as much as to say, the Scripture is a greater, & more perfect Light, than Christ Jesus. *Secondly*, That Christ Jesus, who is that Light, hath been corrupted since the Fall. *Thirdly*, That the Scripture doth better inform Man-kind, than Christ doth; all which three Assertions, if they be not great and gross Blasphemies, I leave unto those who understand

derstand the Truth for to Judge.

Rect. p. 96. *Insomuch that all that partake hereof, are in a better condition, than they that want it, as partaking of a peculiar Priviledge, & Special Benefit: This was the difference of* Jews *and* Gentiles, *they had the Law, those not.*

Cor. Although all this were granted, it cannot prove what thou intendest; for although the having the Scriptures, is a peculiar Priviledge, and special Benefit of God, it doth not therefore follow, that it is greater and better, than the Light of Christ in Mens Hearts; nor was it the only difference betwixt the *Jews* and *Gentiles*, nor yet the principal, that the *Jews* had the Scriptures and outward Law, which the *Gentiles* had not; For, a greater difference was this, that so long as the *Jews* remained to be the People of God, they had the Prophets themselves, who both wrote and expounded the Scriptures; And this was more than the bare outward Testimony, which the *Jews* still have, but want the Prophets themselves. Again, *Secondly*, they had a greater measure of the Spirit and Light of Christ, to give unto them the understanding of the Scriptures, than the *Gentiles* had commonly; although in respect of some particulars, some *Gentiles* that had not the outward Law, were really better than many *Jews* who had it; for which cause *Paul* saith, *Shall not the Uncircumcision be*

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accounted Circumcision, Rom. 2. And therefore, when many Nations of the *Gentiles*, got the Scriptures; namely, in *Ptolomeus* his time, who caused the Old Testament to be Translated into *Greek*, which Translation is called the Translation of the *Septuagint*, some Hundred Years before the Birth of Christ in the Flesh; yet the *Jews* had still the Advantage of these *Gentiles*, because they had more of the Spirit of Christ, that was in the Prophets, to give the true understanding of them: But now the case is far different; for though both *Jews* and *Gentiles* have the Scriptures, yet more of the *Gentiles* do believe, and have a right understanding than of the *Jews*, which they have not principally from the Scriptures, but from the Spirit, that is more largely given unto them, untill the fullness of the *Gentiles* come in, and then all *Israel* shall be Saved, and then the Vail shall be taken off the hearts of the *Jews*, which is now upon them, when they read the Scriptures.

Rect. p. 97. *Whether he sends us to the Light in us, that we may know, whether this Doctrine, or the other, which men teach, be the Truth, or to the Scriptures.*

Cor. I say concerning us, and all who have the Scriptures; the Lord doth send us both unto the Scriptures, and also unto the Light and Spirit, and Anointing within us, which only giveth the true understanding of the

Scriptures, and these two are not contrary; namely, the Scripture, and the Light of Spirit and Anointing, for the Scripture is subordinate, or subservient unto the Spirit, and what we read in the Scripture, the Spirit, as he pleaseth, doth open, and give us to understand in our Hearts. Now the Apostle John did send those he wrote unto, expressly unto the Anointing, which is the Spirit of Christ, whereby to know and discern those that were Seducers, from true and right Teachers; 1 John. And if the Scriptures alone without the Spirit could suffice, to make Men know True Teachers from Deceivers, how was it that the Jews, who read in the Scriptures, did so far mistake Christ and the Apostles, and do at this day? and how was it that some did know both Christ and the Apostles to be True Teachers, and did so receive them for that time? This difference could not proceed from the Scriptures, which both had, but from the Spirit, inasmuch, that the one sort did read only in the Letter, but the other did read in the Spirit; and although these last had some Manifestation of the Spirit, yet they neglecting it, and turning their minds from it, it was, as if they had not had it at all. Again, Lastly, some believed in Christ, who had not the Scriptures, which Prophecyed of him, although the Jews many of them, who had

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the Scriptures, did not believe in him.

Rect. p. 97. *Let me know whether the Light in the* Jews *told them, God would have them Circumcise, Burn Incense, Offer Sacrifice, and slay such and such Beasts and not others, keep Holy the Sabbath day, &c.*

Cor. I Answer, What if it did not tell the whole body of that People such things without the Scriptures, or outward Testimony of *Moses* and the Prophets? but yet it was from the inward Testimony of the Light and Spirit of Christ in them, who had the Spiritual understanding of these things that they believed in Christ, who was the substance signified by these Figures; and which also did give unto them, the true and spiritual understanding of them; for even of these *Jews* it is said; That God gave his Holy Spirit to instruct them; and the Spirit in the *Jews* made them to believe in Christ, as well before he was Born in the Flesh, as since; and therefore he is called the *Spirit of Faith, as being the Author of it, in all them that believe.*

Rect. p. 98. *Let me know whether the* light *within sufficiently tells us, that the* Messias *is come, or indeed that he was promised, that* Jesus *Born of* Mary *is he, or indeed, that he was Born at all of a Woman, and had real Flesh, that he died, &c.*

Cor. Although the Light within, doth not commonly tell us, these and many other such weighty things, without the Scriptures,

yet we cannot sufficiently believe them, nor truely understand the deep Mystery of them, nor indeed savingly apply them to our Comfort and Edification, without the Light and Illumination of Gods Spirit within us: for although the Scriptures told that Christ was to Dye for our Sins, yet the Disciples did not understand it, untill the Spirit did open their understanding. And it was not meerly by the Scripture, but by the Revelation of the Father, that *Peter* did know that Christ was the Son of God. But there are many things of very great weight, that the Light of Christ in Men, doth sufficiently Teach them; as namely, that there is a God, that this God Created all things, that he is every where present; that he is most Holy, most Just, most Wise, most Powerful, and most Loving, and Gracious; that he is to be served, feared, and obeyed, trusted in, and called upon, and praised: That he is a bountiful rewarder of all that faithfully serve him, and a punisher of those that neglect so to do: That he is a Spirit altogether Pure, and is chiefly to be Worshipped with a pure Mind. That the Soul is the principal part of Man, and doth subsist and remain after the Death of the Body, and is immortal, and is punished or rewarded after Death, according as it hath done ill or well in the Body. These and

divers other truths, as necessary as any, doth the Light of Christ teach, and hath taught in many, who never had the Scriptures, and if they have been faithful unto God, in what he hath revealed unto them, by the Light of Christ in them; who dare or can say, that they have not been accepted, yet not without Faith in Christ in some measure, for they that believe in the Light, believe in Christ, who is that Light. And whereas thou citest divers Scriptures, p. 98. And particularly the Words of the Apostle *Paul*, *The things which God hath prepared for us, have not entered into the Heart of Man, but God hath revealed them unto us by his Spirit.* These prove what we affirm, that no Man knoweth the things of God, but as he doth reveal them by his Spirit, and that inwardly in the Heart; and therefore *Paul* Prayed in behalf of the *Ephesians*, that God would give unto them the *Spirit of Wisdome and Revelation*, to make them known, *Eph.* 1. 17. And although the Saints are Built upon the Foundation of the Prophets and Apostles, *Yet Christ himself is the chief Foundation, and corner Stone, upon whom the Prophets and Apostles are also Built, and all true Believers, are come unto the Spirits of the Prophets and Apostles, and are united with them in Spirit, and have fellowship with their Spirits*, according to *Heb.* 12. 23. And that is more than

the bare Letter of their outward Testimony.

Rect. P. 99. *The Spirit of Prophecy, Rev. 19. 10. is not the Spirit, as it is in every Man, as you understand it, unless you will set contrary unto Paul, all are Prophets.*

Cor. The Spirit is one and the same in all the various gifts of it, and the same Spirit that was in the Prophets, and was the Spirit of Prophecy, whereby they Prophecyed is in all believers in some measure; whereby they understood what the Prophets Prophecyed; for no Scripture is of any private interpretation. But it doth not follow, that therefore all are Prophets, and can Prophecy; for to Prophecy, is a special gift of God, given unto some, and not unto others, as I have already shewed; and although the same Spirit be in all true Believers, that was in the Prophets, and doth not give them to Prophecy, yet it giveth them other gifts, and particularly doth open the Scriptures unto them, so far as is necessary unto Salvation, and in a true sense, may be called the Spirit of Prophecy, in all that believe; for it sheweth them things to come; and namely, that there is a Reward laid up for them in Heaven; which they shall injoy after this Life, in its fulness, and whereof they have now a Pawn, and first Fruits.

Rect. P. 100. *Using G. F's Terms and Dress,*

Dicers, p. 10. *where G. F. Writes to all to stumble at the silent waiting upon the Lord, and whereas he citeth divers Scriptures, as* Isa. 57. 5. Psal. 31. 18. Isa. 15. 1. *Thou sayest, in all these places, destruction, and misery, that which is to be dreaded, is meant by silence, and the waiting upon the Lord, &c.*

Cor. Here thou perverteth *G. F.* his words and puttest a wrong gloss upon them, for *G. F.* doth not say, that these places do prove silent waiting upon the Lord, unless consequentially; but this they prove, that their speaking, and words, in whom the Devil had so great Power, as *Babylon*, and *Kir* of *Moab*, had not acceptance with God; and therefore they should be silent, and so should all Men, in whom the Devil rules, until he be cast out; and that destruction, and misery came upon them, not only for their works, but also for their words; and under the Figure of *Babylon*, here is spiritually represented, Mystery *Babylon*, the Mother of Fornications, who hath taken the Saints words, and with their false glosses upon them, have made a golden Cup, wherewith to make the Nations Drunk, handing forth of her Spirit of Whoredome, and Apostacy from God, under the cover of Scripture Words; and to abusing the Scriptures, which she ought not to do, but be silent; and because she will not be silent, therefore destruction and

Misery shall come upon her, which shall put her to silence against her will. Now, to be silent from speaking the Scripture Words with a wrong Spirit, is not the *Silent Waiting*, which *G. F.* pleadeth for; but yet it is some way preparatory unto it: So that, none can wait in true Silence upon the Lord, who do not come to all Silence of Flesh, and to forbear all speaking of Scripture-Words, untill they feel themselves enabled by that Spirit that gave them forth.

Rect. pag. 102. *Citing* G. F. General Epistle, p. 10. *Where thou findest Fault with G. F. that he saith upon Paul's Words, Tongues shall Cease. Then, that which makes (as you say) Orthodox Divines, must Cease. And there you say, The Apostle speaks no more against Tongues, than against Prophecy and Knowledge, which also shall Cease.*

Correct. G. F. doth not here speak against Tongues, but only against the Abuse of them, and your laying so great Streets upon them, as if they could make Orthodox Divines. But if *Prophecy* and *Knowledge* should Cease, it doth not follow, (as thou alledgest) that, that which we say, makes Orthodox Divines, must Cease. For, neither *Prophecy*, nor *Knowledge*, (as the Apostle doth there understand them) are sufficient to make Men true Ministers of Christ, more than *Tongues*; for *Balaam* had both *Prophecy* and *Knowledge*, and yet was not

a true

a true Minister of *Christ*.

Now, that which doth indeed make any Man a true Minister of *Christ*, is the Spirit of Truth; not only, as it openeth the Understanding, but as it sanctifieth the Heart, and bringeth forth of its Heavenly Fruits therein; the Chiefest of which, as *Love* or *Charity*, and that never faileth, according to 1 *Cor.* xiii. 8.

Reft. pag. 102. *Say*, Christ *is the Word of Christ*; *and prove*, *there is no Incongruity in that Saying*, Christ *is manifestly distinguished from his Word*, *as every Man is from whom he Speaks and Teaches*.

Garrett. By *the Word of Christ*, may be understood, what *Christ* speaketh in the Hearts & Mouths of any of his Servants, namely, that Divine Testimony, that springeth immediately from *Christ*, in any Soul or Heart; which Testimony hath of the Life and Spirit of *Christ* in it, which maketh it a Living Testimony, and is the Life of it, as the Soul is the Life of the Body. And therefore, the Word of *Christ* can never be without the Spirit of *Christ*, which is Essential unto it. And in this respect, Why may not the Word of *Christ* be called *Christ*, as well as the Word of *God* is called *God*; and as the Spirit of *Christ* is *Christ*, without any Incongruity at all? Nor doth thy Example of Man and his Word serve the purpose: For indeed, every Man's Word hath also of his Spi-

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rit, that he bringeth out in what he speaketh, Good or Bad, accordingly as he bringeth it forth out of a good or bad Heart? But this, I suppose, is as great a Mystery unto thee, as the former.

But yet, G. F. in that place cited, doth not call the Word of Christ, *Christ*: But he saith, *The Word, which was in the Beginning, is called the Word of Reconciliation; and by this Word, are Men sanctified, and made clean*, which is Christ, *whose Name is called, The Word of God*. So then, People in the New-Covenant, are not sanctified by the Letter of the New Covenant, no more than they were by the Letter of the Old-Covenant; for the Apostle saith, *The Letter killeth, but the Spirit giveth Life*. And thou confessest, That his Name is called, *The Word of God*. And *Christ* saying, *Now are ye clean, through the Word that I have spoken to you*; What was this Word that made them Clean, by which they should *abide in Him, and He in them*? Was it not the Word of Faith and Grace, that did purify them, which they had immediately from him? Now, Art thou clean by the Letter of this Word, without any Immediate Speaking of that Word of Faith? or Can'st thou abide in *Christ* by the Letter without the Word of Faith immediately from him, which he is the Author of? And, Hath not all *Christendome*, the Letter of the Words

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of *Christ*? And therefore, Are they made Clean? And, What is the Word of Truth, by which the Believers are begotten, and the *Word* that *Christ*, the Seeds Man, soweth upon all Grounds? Is that the Letter? How can that be sown upon all Grounds, when the greatest Part of the World hath not the Letter?

And, as for *Jeh.* 4. 41, 42. 2 *Cor.* 5. 18. *Act.* 3. 13. 38, 39. *Act.* 2. 38. cited by thee: These are all owned as they speak. But doth not the Scripture say, That the *Word* is a *Fire*, a *Hammer*, and a *Sword*? And, Is the Letter so? Then the false Prophets had it. And, Had the *Devil* the Sword of the Spirit, which is the Word of *God*, when he tempted *Christ*? and when he said, *It is Written*? For, Did not *Christ* say, *There is no Truth in him*? And when *Christ* spoke unto the *Fig-Tree* that it withered, Did not some what come out from him, that smote the Tree. And, when *Christ* called *Lazarus* out of the Grave, Was not that the *Word* that gave Life to *Him*, and Death to the *Fig-Tree*?

Now, for thee to ufe these Words to a Dead Man, or to a *Fig-Tree*, Will it be any more, than what the Sons of Sceva the Jew and Chief of the *Priests*, their Words were in using the Name of the Lord *Jesus Christ* whom *Paul*, *Act.* 19. 15.

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Rect. pag. 104. *Citing divers Books, concerning the Words* 2 Cor. 3. 6. 7. For the Letter Killeth. *And then thou say'st*, pag. 106. *Can you, in good Conscience, say, The Doctrine of the Gospel is a dead and carnal Word? Or, which is all one, That those Scriptures are, which express that Doctrine, and that after the most lively manner?*

Correct. We do not say, *That the Doctrine of the Gospel is a dead and carnal Word*; nor yet, *A dead and carnal Letter*: For, by thy own Confession, pag. 105, 106. the Doctrine is not the bare Letter, namely, the bare Characters, or Sounds; but that which is signified by them. Now, this Doctrine, none doth or can reach, without the Inspiration and Opening of the same Spirit, that first gave it forth. The Scripture is, as a Sealed Book, both to the Learned and Unlearned, who have it not opened unto them by the Spirit of God. And though a Man without the Inspiration of the Spirit, when he heareth or readeth Scripture-Words, doth frame and conceive in his Mind, a Notion of the Doctrine, which the Scripture doth declare: Yet that Notion being nothing but the meer Birth of his meer Natural and Carnal Understanding, is not the Truth, but a Dead Image of it; and that also much deformed, many times, because of the Darkness of his *Understanding*; which cannot conceive the Beauty and Glory of the Truth,

Truth, and Doctrine of the Gospel, as it is indeed, no more than a Blind Man can conceive, what the Beauty and Glory of any Visible Thing is, by all the Words that he can hear of the same.

Rect. pag. 107. *Hearken to the Holy Guide in thy Soul, crave thy Rebellion, and thou shalt inherit Heaven.*

Correct. Here in this whole pag. 107. thou giveſt us a ſort of Preaching, or Oration; as holding forth the Doctrine of the Goſpel, as thou thinkeſt, in the moſt lively manner, which I ſhall not be at the pains to Tranſcribe: For the Scripture giveth us a better Account of it, than thy Words can do. But, What meaneſt thou by this Holy Guide, which thou biddeſt a Rebellious and Unconverted Man hearken unto, in his Soul? Is it not the Spirit of *God*, which thou underſtandeſt by this Holy Guide in his Soul? For about five Lines above this, thou ſay'ſt, *God hath ſent forth his Mighty and Gracious Spirit, to Enlighten, Convert, Strengthen, and Comfort us. Courage, poor Soul, and look up.* Now, if the Mighty and Gracious Spirit of *God*, be ſent into the Soul of the Rebellious and Unconverted, to Enlighten and Convert him, as thou ſay'ſt, and that the Rebellious is to hear him in his Soul; Doth not then the Mighty and Gracious Spirit of *God*, ſpeak in his Soul? And, Can this be, without Inſpiration? which thou

thou hast denyed any Pretence unto; and called them Knaves, that pretend unto it. This is a plain Evidence, thou understandest not the Doctrine of the *Gospel*, nor ever had'st a right Knowledge of it; that thou dost so grosly and palpably Contradict thy self.

Rect. pag. 108. *The very Contrivance of the Scripture, spits Shame in the Face of your bold Assertion; they being Adorned with all Perspicuity, &c.*

Correct. This is like that other Piece of thy Insolency; where thou say'st, *Conscience, Where art thou? Blush for shame*, &c. But, What dost thou blame in our Assertion? That we say, thy Words and Preachments, without the Spirit of *God*, (where thou can'st not speak or write six Lines, but perhaps thou Contradictest thy self, as above) are a dead and killing Letter: And so is the Ministry of every one, that doth not minister by the Spirit of *God*, what ever good VVords he may speak.

Rect. pag. 109. *I demand, if the Scriptures be such a dead Letter, and killing Thing, Why the Apostle wrote? or, Why do you?*

Correct. The Scripture is not a dead, nor killing Letter to any, but such as are dead themselves, and whom the quickening Visitation of the Spirit of Life doth not quicken: But where the quickening Visitation, and Ministration of the Spirit doth not come, (as it

neth unto many, within the Day of Visitation is over) unto such, the Scripture is a killing Letter, as also, unto any Man doth speak it without the Spirit of God. Whereas, unto the living, the Testimony of the Scripture, and every other Testimony from the same Spirit, is living and Comfortable: And therefore, did the Apostles write, and therefore also, do We write. Because, what any speaks or writes, from the Moving or Enabling of the Spirit of God, hath the Promise of a Blessing to accompany it; which doth frequently reach into the Dead, for their Quickening, when they read or hear. But your Preaching, and Writing, hath no such Promise. And therefore, untill ye come to the Spirit of Truth, by that to be enabled, ye had better let both your Speaking and Writing alone.

Rich. p. 110. *The Apostle speaks this of false Prophets, the Letter Kills, well then, our Ministers may still preach them with comfort, if they be righteous.* — *And there is Life in them, if they be not Ministred by false Teachers.*

Ans. Nor will this serve thy purpose, for they are all unrighteous and false Teachers, who are not both Sanctified, and Taught by the Inspiration and Revelation of the Spirit of Christ.

Rect. I like not these Words; The truest Words out of a bad Mans Mouth, Kill and burden the Seed of God in others.

Cor. Thou likest them not, because they make not for thine, and thy brethrens profit; But darest thou deny this, but in some Cases it is so? what more True Words, then that God liveth, and yet if a profane person, should commonly say, the Lord liveth, would not this burden, and grieve the Soul of a righteous Man, and also the Spirit of the Lord? if thou say'st yea, because he taketh the Name of the Lord in vain. I answer, and so doth every bad man, when he taketh the Name of the Lord in his mouth; Let him preach, pray, sing, he taketh the Name of the Lord in vain; for none can say, that Jesus is the Lord, but by the Holy Ghost.

Rect. p. 210. I hope, such a conceit as this, Lyes not at the Bottome, viz.) *That the sin in the Man, infects the Doctrine.*

Cor. Nay, for he preacheth not unto the Doctrine, as I have shewed; nor do the words themselves, when true and good Words, directly, and by themselves, cause this grief, but only by accident, and occasionally; because a bad Man doth speak them, with a bad Spirit, which he should not do: for it is a greater discord, and disorder, than any discordance in a Song; for unto the wicked,

God sayeth, *What hast thou to do to take my Covenant in thy Mouth.* Psal. 50.

Rect. p. 111. *Hereby you spoil the Word of Christ, of all power,——and make all the Efficacy and Effect, to depend upon the goodness of the Preacher.*

Cor. This is nothing, but thy old Argument again repeated, which I have sufficiently answered above; and I say again, he who hath but only the Letter, and what Literal and humane Glose, or Notion, he can have of it without the inspiration of the Holy Spirit, neither hath the Word of Christ, nor Preacheth it.

Rect. p. 112. *That we may know whether the Spirit in one, can Act upon another, let the Spiritual Man keep silence, and let a particular Doctrine, or some particular sins be proposed to him privately, and let us see, whether he can instruct the Minds of others, in that Doctrine, or convince them of those sins.*

Cor. Thou art not able to make a Tryal in the case, until thou be a Spiritual Man thy self, which thou confessest thy self not to be; for if one could tell another his thoughts in some Cases, without speaking, wouldst thou conclude from this, that he did so by a Divine inspiration; or rather would thou not impute it to some Magical Spell, or Charme, or to what thou callest the Spirit of Nature? *p.* 111. The Soul of the one acting

acting upon the Spirit of Nature, (to use thy own Comparison) and that Transferring the Motion unto the other Soul, and how knowest thou, but such a thing is possible? and therefore, a Divine and Spiritual discerning is absolutely necessary, to know the Divine Spirit from any other, even in such a Case, which thou not pretending unto, makes thee altogether incapable of making any such Tryal; But if thou had'st the least measure of a Spiritual discerning, thou couldst understand, how the Spirit of God in one, acteth upon another, even in silence, by refreshing their souls, and raising up life, and a Sense and Feeling of the life, and power of God in them, without giving the Words, or particular knowledge of particular things: And many other Operations hath the Spirit of God in Mens Souls, when it doth not suggest Words, or a form of Doctrine in words, unto them.

Rect. p. 113. *Saint* Paul *makes me dispair of any effect, in that he saith, the Spiritual Man that speaks in an unknown Tongue (& that is as much as if he kept silence) effects nothing.*

Cor. Paul doth not say, he effects nothing: He saith indeed, If I pray in an unknown Tongue, my spirit prayeth, but my understanding is unfruitful; where he acknowledgeth one effect, Namely, that his spirit prayeth, and this may reach unto the heart or spirit of another, to move tenderness, and

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excite good Motions in them, as we have known by experience; yea, Sighs, and Groans, and Tears, will have a good effect upon others, where nothing is said at all; and then, why not also words, that come from the spirit of God, though perhaps a stranger may be in the Assembly that understandeth not the Language? But yet although the stranger may be moved with the vertue, and life of the words, his understanding may be unfruitful, that he doth not know particularly, the sense of the words; and therefore he that cannot speak, but in a Tongue unknown unto the Hearers, let him speak by an interpreter, which we have found blessed of the Lord: and thus he shall both reach unto the Hearts of the Hearers, the more abundantly, and also edifie, or inform their understandings.

Rect. p. 113. —*We will not be ashamed of this Ministry, though it please him to give us no more, then ordinary assistance of his Spirit (which he that hath not, is none of his) and we receive not his word, as the Prophets and Apostles did, by extraordinary inspiration, and by inspiration alone, but meditate and study*, &c.

Cor. But what thou dost understand by ordinary assistance, thou dost not tell: and here also, thou would seem to acknowledge, ordinary Inspiration; but what it is, thou tell-

ck not, Although in thy pag. 75. thou hast said, If we were Knaves, we might pretend unto Inspiration, as well as others: Here, in pag. 75. thou deniest all pretence unto inspiration in general, but now it comes to inspiration extraordinary: But neither will this Cover thy Nakedness; for the inspiration that we have pleaded for all along, is not that extraordinary inspiration, which came unto the Apostles themselves, but only at times, as when they Prophecyed of things to come, speak with strange Tongues, wrought Miracles; But it is that ordinary inspiration, which in the kind and nature of it, was common both unto the Apostles, and all other True believers, and had its several measures, and degrees, greater or lesser, in the several Members of the Church, as now it hath, although still one in kind and nature. And this Inspiration and Revelation, that was common to all True believers, as well as unto the Apostles, was both Inspiration and Revelation properly so called, and was immediate; and that not only on the part of the Subject, but also on the part of the Object (which is called by some, immediate Objective Revelation); so that God himself, by his spirit, doth speak in the soul; and his glory and glorious power is seen and felt, immediately: and this I have proved at large, in my Book of *Immediate Revelation*, unto

which thou hast made no reply, but seekest to lurk and hide thy head, under this distinction of ordinary and extraordinary, which is not the Termes, nor True State of the present Controversie. For we plead not that all must have the extraordinary Inspirations and Revelations, and Gifts of Tongues, Miracles, Prophesies, &c. in order to make them True Ministers, or yet True believers (although the Lord may give such inspirations, at this day, if he please) But we plead for that ordinary inspiration, which the Apostles, and other Teachers had, and True believers; Whereby they did see, hear, & feel, & tast Spiritually, spiritual objects and things, immediately; and whereby, they had a discerning of the movings of Gods spirit, to Preach, Pray, Sing, Write, Meditate, &c. And seeing I have there, so fully and clearly, both stated the question, and proved the necessity of immediate Revelation, and Divine inspiration, unto every True Christian, I need not to Treat of it anew here, but referre to my book. But further, as concerning the ordinary assistance, and inspiration whereof thou speakest, I ask thee first, is this ordinary assistance and inspiration of the spirit, meerly natural, such as we need to Eat and Drink with, to walk, to speak and write, or do any natural Action? And if thou meanest this, thou dost yet further a-

buse

buse thy Reader; or is it Supernatural and Divine? Again, Secondly, if it be Supernatural and Divine, I ask thee, hast thou this Supernatural and Divine assistance, & inspiration, to Preach, to Pray, to Write always, and at all times? and if not, art thou to Preach, Pray, or Write, upon the Scripture, without it? And Thirdly, when this ordinary assistance and inspiration of the spirit cometh unto thee, dost thou know infallibly to distinguish it from all other motions, whether Natural, or Diabolical, in all Cases; and how, and by what rule or measure, canst thou distinguish them? Fourthly, When thou expoundest any Scripture by the ordinary inspiration of the spirit, as thou followest that ordinary inspiration, canst thou Erre, and make a false interpretation, I hope thou wilt not say, thou canst? for how can the least True assistance, and inspiration of the spirit, lead any man that followeth it, to Erre, or to make a false interpretation, seeing the spirit of Truth, in all its leadings, doth lead into all Truth? And if thou say, thou canst not Erre, nor expound Scripture falsely, when thou followest the ordinary assistance, and inspiration of the spirit, then all thy Crying out against us, for a pretence unto infallibility, as speaking and writing by Inspiration, falleth upon thy own Head, and thou art equally concerned to answer thy own Objections against thy self, as well as against us. Rest.

Rect. p. 134. *Here then, are Ministers of the Doctrine, which they had learned, and had been Taught of Men, and of things committed to them, by others, and studying Ministers, Citing,* 2 Tim. 1. 3. 1 Tim. 6. 11. 1 Tim. 4. 11. 13. 15. Chap. 3. 14, 15. Tit. 1. 9. & 2. 15.

Cor. That some did receive the knowledge of the Truth by the Ministry of Men, sanctified and inspired by the spirit of God, to Preach unto them, and there-after grew up to be preachers themselves, as in the Cases of *Timothy* and *Titus*, will not prove that thou and thy brethren are such Lawful, and true Preachers, as they were: for, dareſt thou deny that *Timothy* and *Titus* were inspired by the same spirit; for how could they understand what was Preached, without Inspiration; seeing it is the Inspiration of the Almighty, that giveth understanding; and what was that good thing committed unto *Timothy*, which *Paul* desired him to keep, by the Holy Ghost that dwelt in him; and what was that gift which *Paul* bid him stir up?

Now that learning of the Truth, when both they that Preach are Inspired so to do; and they that hear, are Inspired to understand what is said; we do freely own, and know the blessed experience of it. But what is that to your way of Preaching and Hearing? And from whom Learned thou to Preach? were

were thy Teachers, Men Inſpired by the Spirit of God? Or had they any pretence unto Divine Inſpiration? If they had, thou haſt Condemned them all, as knaves, and thy ſelf among them; who now pretendeſt to Ordinary Inſpiration, as it would ſeem. But although the Apoſtles Preached unto People, to open their underſtandings; yet they did not go to Build their Faith or Knowledge, upon the bare outward Teſtimony given by them; but directed them to the Foundation in themſelves, which was Jeſus Chriſt, the Author and Finiſher of their Faith: and they laboured among them; that their Faith might not ſtand in the Words of Men, but in the Power of God; and ſo to bring them to the New-Covenant, to be all Taught of God, which many were brought unto, concerning whom they ſaid; that they needed not, that they ſhould Teach them; and the Prophets and Apoſtles, who had extraordinary Revelations, and Inſpirations; yet they did Learn, and were Edified by the Mutual Teſtimonies of their fellow-Brethren, and alſo Refreſhed, and Comforted; yea *Paul* did Learn by the Scriptures ſome things; for he ſaid, *Whatſoever things were Written, are Written for our Learning, that we through Patience, and Comfort of the Scriptures, may have hope*, Rom. 15. 4. Obſerve how he ſaith, the Scriptures were for his, and his Brethrens

Learning,

Learning, as well as for the People: And did he not say, *That the Scripture being given by Inspiration, was profitable, for Doctrine through Faith, &c. That the Man of God, may be Perfect?* And doth not this respect the Apostles and Prophets, as well as others? And did not *Daniel* say, *That he understood by Books, the number of the Seventy Years Captivity?* Dan. 9. 2. And thus we see; how the Immediate Revelation, and Inspiration of the Spirit, doth not render the use of the Scriptures needless and unprofitable; nor yet doth the use, and profitableness of the Scripture, make Immediate Revelation and Inspiration, superfluous or unnecessary; for none can understand the Scriptures without Divine Inspiration, and he only, that is Divinely Inspired, can rightly use the Scriptures: And as for thy Studying-Ministers, none of these places cited by thee, prove, that either *Timothy* or *Titus*, Studied before hand, what to say unto the People; although I grant, they did Read the Scriptures, and Meditate, and might compare one place with another, and search to know the Mind of the Spirit; but this was not with the meer natural understanding; but they were careful to Read, and Meditate in the Spirit, knowing that they needed the Spirit of the Lord, to guide their understanding and thoughts, in what they did Meditate, for

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the promoting & increase of their knowledge.

Rect. p. 146. *So that the Letter is such a Word, as is external, obscure, dead, and lifeless, which is without the Spirit, and which Condemns; and therefore by no means can be the Doctrine of the Gospel, which on the contrary, is of an internal nature, perspicuous, quick, and powerful, which is accompanied with the Spirit; and which holds forth Justification, and that it is the Law, is manifest, &c.*

Cor. I have shewed already, that no wicked Man, can Preach the Doctrine of the Gospel, because he knoweth it not, nor can; it is so Spiritual, and remote from the meer natural understanding; and therefore, he can only, at best, Preach but the Letter of the Gospel; which being Preached without the Spirit, doth no less Kill, than the Letter of the Law; and although that *Paul* by the Letter, meaneth the Law; yet it is not to be restricted simply unto that, but doth comprehend all Ministry of Men, who Preach not by the Inspiration of the Spirit of God: For let us consider what that Law was, whereof he speaketh, which was writ in Tables of Stone, was it not the Law of the Ten Words, or Commandements; and are not these Commandements a part of the Doctrine of the Gospel? Yea, certainly they are, for the Gospel requireth us, to *Have no other God, but the Lord*; to *Make us Ima-*

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ven *Image*, nor *Worship it*; not to *Take the Name of the Lord in Vain*; to *Cease from our own Works*; and also to *Have set Times and Seasons, for the Worship of God*; which is the Substance of the Fourth Commandement, to *Honour our Father and Mother*, and so of all the rest: So the same things are Commanded by the Law and Gospel, by *Moses* and *Christ*, as touching all that is comprehended, under these Ten Commandements, the Sum of which is, to *Love God with all our Heart, Soul, Might, and Understanding, and our Neighbour as our Self*. And here, the Matter or Substance of the Doctrine, is the same, both in the Law and Gospel; but the manner of Administration doth differ; under the Law, it was writ in Tables of Stone, and in Books; but in the Gospel, it is writ in Fleshly Tables of the Heart, as God hath Promised to write it in their Hearts. Now they who have not this Law writ in Fleshly Tables of the Heart, but whose hearts are hard as a Stone, and yet Read the Law in a Book, or have it in their bare natural remembrance and understanding, it is still but the Letter, and Old Covenant, as unto them; and they who Preach these Commandements, and have them not writ in Fleshly Tables of their Hearts, they Preach but the Law and Letter still, and are meer Legalists, and no Evangelists;

and

and God hath not promised to accompany such Preachers, with any Operation of his Spirit. And thus thou mayest see, how the Letter of the Gospel, when it is Preached without the Spirit, is a Killing Letter, no less than the Letter of the Law. Because the Substance of the Doctrine both in Law and Gospel, in many or most things, do coincide, or are the same, and the difference is mostly of the manner.

Rect. p. 17. *Why the Apostle calleth the Law, the Letter, in opposition unto the Spirit, belongs not to our present business to explain.*

Cor. It belongs not indeed to thy profit, nor to the advantage of thy cause and plea, who hast undertaken a bad work; namely, to advocate and plead, for the lawfulness and profit of a Ministry of ungodly Men: I suppose *Atheists*, not only in their Hearts, but in Life and Conversation; as many such there are in the World; for such Men may speak the same Words of Scripture, as thy self, and may gloss, and inlarge upon them, with as sound, and true notions; and perhaps the sounder of the two; which they may either frame by a certain dexterity of natural understanding, and other natural gifts, or receive from the Mouths and Pens of others: and in this case, if thy Argument holds good, their Ministry is as effectual, and powerful, as thy own, yea, as any of the Prophets

Apostles; for according to thy Doctrine, they Preach the Word of *God*, and the Doctrine of the Gospel, which is not Letter, but Spirit: And not only so, but in this thy undertaking, thou art a very fit advocate for the Devil; who, if he should be permitted to come into a Pulpit, in the appearance of a man, and Preach true words of Scripture, especially out of the Evangelists, and Epistles of *Paul*, by thy Doctrine, he should be heard, and should be accompanied with the Operation of the Spirit, and he might Convert Souls.

May I not here, use thy own Words, and say unto thee, Blush for shame, to be so open an advocate for the Devil himself; and to be at the pains thou art, to uphold his Kingdome; and indeed, one that hath the least Spiritual understanding, may easily discern thee, and discover thy design throughout, in thy Book; which is no less, than to make People slight and neglect the Ministration of *Gods* Spirit, in those whom he sendeth, and furnisheth, and follow after these, who are meer natural Men, and never so wicked; if they have but Tongues, and other natural and acquired endowments, and hold to Scripture words; why they Preach the same Gospel, as the best: and their Doctrine being the Word of *God*, is accompanyed with his Spirit, as well in the *Atheist*,

as in the Saint: But from such Preachers, and from such Patrons and Advocates, of such Preachers, may the People of *Arrow* say; Deliver us.

CHAP. X.

Rect. pag. 117, 118. Citing G. F's. *Christian Liberty*, p. 9. *concerning* Mordecai *his not bowing to* Haman, *which* G. F. *saith, was matter of Conscience unto* Mordecai; *To which thou sayest First, If* Mordecai *refused to bow to* Haman *out of Conscience, I wonder his Conscience permitted him to receive greater honour himself.*

Cor. If *Mordecai* did not refuse to bow out of Conscience; but out of humour, or from any other cause, certainly he had been much too blame; for by this refusal, he endangered both himself, and the *Jews*, to be exposed to utter ruine; which no wise, nor good man would have done, if it had not been a matter of Conscience: And although *Mordecai* received great honour, in riding Cloathed with the Royal Apparel; yet I Read not that he received any their bowing unto him. Now that which made it a

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matter of Conscience unto him, was not perhaps, that he Judged it Sinful, in any respect, to bow unto any man; but he having a discerning that it was pride in *Haman* that required it, which he could not bow unto, therefore it became matter of Conscience unto him.

Rect. p. 119. *For that his refusal was not out of Conscience, we have this evidence; Many of as good Conscience as he, both gave and received this reverence,* 1 King. 1. 23. c. 18. 7, 12, 13. Gen. 23. 7.

Cor. This is easily answered; for a weighty circumstance may make that a matter of Conscience to me, and not to another. *David* did not require *Nathan* to bow to him out of pride, and so of the rest; which maketh the case greatly to alter. Nor will their bowings of old, justify your bowings now, in the time of the Gospel, when only at the Name of *Jesus*, every Knee is to bow; so that, when *Cornelius* bowed to *Peter*, he reproved him: and yet we find not, that *Cornelius* intended any Divine Operation in the case. The like may be said of *John* his bowing to the *Angel*, which was forbidden.

Rect. p. 120. *And from this Fact,* Levit. 19. 32. *it is apparent, that you speak just contrary to the Mind of God, in saying that to rise up, is not to honour Men; when he says, rise up, and honour.*

Cor.

Cor. Here within a few Lines, thou art guilty of a two-fold, gross perversion: *First*, of Scripture-words; for thou bringest that Scripture to prove, that bowing was the honour, which the Lord required; whereas that Scripture saith only, *Rise up, before the hoary head, and honour the Face of the Old Man*; but it saith nothing of bowing. *Secondly*, of *Clarke* words, in his Book cited by thee; where thou alleadgest, that he saith, to rise up, is not to honour Men. I say, this is a gross perversion; for his words are, even as thou citest them else where, *p.* 118. God commands to honour all Men; which is not to rise up, and bow down to them, and to stand bare-headed before them; So the thing which he condemneth, is not simply the rising up, which we are free to do; but to rise up, and bow down, and stand bare-headed before them; Is this fair, or just, or like an honest Heathen, far less like a Minister of the Gospel? or is it not rather like *Elimas* the Sorcerer, to whom *Paul* said, *Act.* 13. 10. *O full of all Subtilty, and all Mischief, thou Child of the Devil, thou Enemy of all Righteousness; wilt thou not cease to pervert the right Ways of the Lord?* May I not rather call thee, Perverter of *Arrow*, than Rector of *Arrow*? But if thou shalt say, why then do I call thee Rector of *Arrow*? I Answer, I call thee so, but in that

 sense,

sense, and according unto that manner of Speech, as Christ said concerning the Pharisees; *The Whole need not the Physician, but the Sick:* They thought indeed that they were Whole, and Righteous; but yet they were most deadly Sick: So what they thought themselves to be, by way of Antiphrasis, or contrariety, Christ at that time, called them; and so I call thee Rector of *Arrow* only with this further Allowance, that if thou be a Tyth-monger of Corn, Hay, Flax, Pigg, Lamb, Geese, Wool; or an exacter of Easter-reckonings, Mid-summer-dues, Week-hens, and other such things, like unto thy Brethren: Thou may be called a Rector, or Ruler, over such Unrighteous *Mammon*: But either to call thee, or indeed to Judge thee, a Rector of Souls, in *Arrow*, or any where else, or worthy of any such Title, I did never intend.

Rect. p. 120. *Common sense teacheth you, that these are two distinct Precepts, and you might have learned so much from the very place you cite, where they are distinctly named,* 1 Pet. 2. 17. Honour all Men, Love the Brotherhood.

Cur. Honour all Men, Love the Brotherhood, are distinct Precepts; because the one is universal, the other particular: but the Question is, Whether *Honour all Men, and Love all Men,* be such distinct Precepts? as

also, *Love the Brother-hood, and Honour the Brother-hood:* For we are taught by Christ himself, that to *Love God with all our Heart, &c.* and *our Neighbours as our Selves*, are the greatest Commandements; and *Paul* saith expressly, that our whole duty to our Neighbours is briefly comprehended in this saying, namely, *Thou shalt Love thy Neighbour as thy self*, Rom. 13. 9. and therefore that Command, to Honour our Neighbour, is comprehended in that, to Love our Neighbour; which Love doth branch it self forth in many particular acts, and services, whereof, Honour is one, which hath its significations, both in works, and also in words, and carriage, and conversation; without any necessity of either bowing the Body, or uncovering the Head.

Rest. p. 120. *You miserably confound two sorts of respects, that is Judgment, with that of Civility.*

Cor. This is an abuse, and perversion, like unto the former; for we do not condemn civil respect, truly and properly so called, for we practise it, and judge it our duty so to do: But to bow the body, and make legs, with other strange, and uncomely antique postures, more becoming a Stage-Player, than a true Christian; and to uncover the Head in Salutations, mentioneth for them to prove, to be any part of that civil respect

and true Christian Honour, which Christ hath Commanded.

Rect. p. 124. *Acceptation of persons, and giving Honour to Men, are two very different things.*

Cor. We grant it, but this helpeth thee nothing; for still thou beggest the Question, that bowing the Body, and uncovering the Head in Salutations, are part of that true Honour, which the Scripture requireth.

Rect. p. 125. *I would willingly know, since he saies, to respect persons, is to be partial; how I am partial, if I respect all, by putting off my Hat, rising up, and bowing to all; which respect he that giveth to the Rich, and denies it to the Poor, is (the person James condemns.*

Cor. But suppose thou were not partial in the case; are therefore, none others guilty of this partiality? Dost thou not know in thy Conscience, that there are many in *England* (as well as in other places) that bow and uncover the Head to the Rich, giving them Titles of Lords, Masters, Sirs; but do not so to the Poor, who are in the payment. And suppose thou didst never observe this partiality in any Person (which is hard to believe) yet I can tell thee, how I have seen it in some of thy Brethren. And the *English* Merchants or others, that Travel in some places in *Germany*, I can tell thee, that the

Preachers there, and especially at *Hamburgh*, (which I have seen with my Eyes) use such gross Partiality in their Salutations; that commonly, they have two Caps under their Hat: and the Poor, except extraordinarily, they pass by, without any notice: To others, they doff the Hat: Others more Rich in the VVorld, they Salute, with doffing the Hat, and one of the Caps: And to those whom they most Honor, or rather Flatter, they give the Hat, and both Caps. VVhat Degrees of Partiality are here? But tell me, in good earnest, Dost thou put off thy Hat unto all whom thou meetest in the Street, if they put not off unto thee? And, Dost thou not make some Difference, at least, in the manner of thy Salutations; as the way of many is, to give the Half-Cap unto some, and the Whole unto others; and to others, both the Cap, and the Knee?

Rect. pag. 116. *You farther say, James would have no Difference made; but that one be Respected, as much as another.*

Correct. This is yet another Perversion; for none of these words cited by thee, say any such thing. We deny not, but some ought to be Respected more than another; and that not only upon the account of Faith, Piety, and Vertue, (so that, he that truly Feareth *God*, is more worthy of Honor and Respect, than he that Feareth *Him* not;) but also, upon the

account of Relation, and Superiority of Authority: As the Son is more to Respect his Father and Mother, than another not so Related; and the King, and other Magistrates, are to have their due Respects, that belong not unto others. All which may be given, without either bowing the Body, or uncovering the Head: Which are the Significations of the Worship we give unto *God* in Prayer; and therefore, ought not to be given unto any Men.

Rect. pag. 127. *Set you the Beggar down by the Noble?*

Correct. Nay; for we have no cause so to do. A willful idle Beggar, deserveth little Respect among Mankind; for they are commonly the worst sort of Men, and beg not for Necessity, but because they are Idle, and work not with their Hands; which if they did, they needed not beg: And such as cannot work by reason of Bodily Infirmity, should be supplyed by those that are able, without Begging: For, if no Beggar was to be among the People of *Israel*, much less among true Christians. But there may be some poor Men, who are truly Noble, and of great Vertue; and these are more to be Honored, than many who have the Name, but nothing of the Nature of True Nobility. But to prefer one unto another, because of Vertue or Relation, or some other just Cause, is not to have the

Faith

Faith of our Lord *Jesus Christ*, with Respect of Persons, which the Scripture condemneth.

Rest. pag. 128. *Citing* Clark's *Description of Prophets, concerning the Words* Matth. 5. Swear not at all: *Where he reproveth all Swearing, even before a Magistrate*, p. 132. *Thou say'st, The Law did not say, Swear not at all in Communication.*

Correct. The Law did say it, either expressly or virtually, and consequentially; even as when it saith, *Thou shalt not commit Adultery*, it forbiddeth a Man's Lusting after a Woman in his Heart; otherwise, to do these Things, could not be Sin: For, where there is no Law, there is no Transgression. And as for that manner of Speech used by *Paul*, 1 *Cor.* 15.31. νὴ καύχησιν, *By your* (or our) *Rejoycing*, &c.. it proveth not, that *Paul* did swear; For the Particle νὴ, doth not alwayes signify an Oath, but a strong Affirmation. Nor are the words, *God is Witness*, *The Lord knoweth*, Oaths; no more, than when I say, *Such a Man is a Witness, and knoweth, that I spoke or did so*, proveth, that I swear by him: And yet, none should use these solemn Attestations of the Name of *God*, but in great Fear and Reverence, and in a true Sense of a Freedom, given them by the Spirit of the *Lord*, so to do: otherwise, they take the Name of the *Lord* in vain.

Now,

Now, that these Expressions, *God is Witness, In the Presence of God*, are not Oaths, these who exact Oaths, do themselves affirm; who will not be satisfied with these Words, but require more: which hath caused great Sufferings to our Friends, in many places.

Again, Where thou say'st, The common voluntary Swearing, ariseth from some evil Principle or other: And so I say, Doth all Swearing proceed from some Evil or Defect; namely, Distrust or Unfaithfulness among Men: For, if all Men could safely trust one another, and believe what they say, there should be no need of an Oath. And seeing every true Christian is worthy of Trust, and will be as tender of his Word, as another will be of his Oath, he ought not to swear; but hold to his *Yea* or *Nay*: For all Swearing proceedeth originally, of that which is Evil.

Rect. pag. 134. *Concerning the words* Acts 7. 38, 39. *citing* G. Bishop; *who saith*, Christ *was with the Church in the Wilderness*, &c. *And thou say'st, The Text saith not* Christ, *but* Moses.

Correct. Whether the Text saith it or not, or whether the Words do tacitly imply it or not, it is clear from other Scriptures, (and particularly, from 1 Cor. 10. 4.) that *Christ was with the Church in the Wilderness*. For *Paul* said, *That they did all Eat the same Spiritual*

tual Meat, and did all drink the same Spiritual Drink: For they drank of that Spiritual Rock that followed them; and that Rock was Christ. And, Was not the Spirit of *Christ* in *Moses*? And *Christ* the *Lord*, is that Spirit, as *Paul* hath taught: And they that refused to obey *Moses*, Did they not so far refuse to obey the Spirit of *Christ* in *Moses*, as under that Dispensation? And that was to refuse to obey *Christ* himself, who was that Prophet, of whom *Moses* prophecyed; which Prophecy, although it was not outwardly fulfilled, untill *Christ* came in that Body of Flesh, wherein he was Crucified, hindereth not, but that inwardly and spiritually, *Christ* was both present in the midst of them, at that time, and also, that *He* hath been at all times in the Church, from the Beginning; For, *Christ* is the Head of *His Church*, which is *His Body*: And therefore, as the Body cannot live without the Head, no more can the Church without *Christ*; who is her Head, Prophet, King, and Priest, in all Ages.

Now, although *G. B.* hath said, That *Christ* was with the Church in the Wilderness; yet I find not, from his Words, cited by thee, that he maketh that Scripture, *Acts* 7. 38, 39. his Proof for so saying: For he might only occasionally, cite the Words in *Acts* 7. 38, 39. without any Exposition upon them, as is ordinary in other Cases.

Rect.

Rect. pag. 135. *Citing* William Gibson's *Everlasting Rule, concerning the Words* Matth. 10. 34. *Where* W. G. *understandeth these Words, not of the Carnal Sword, which killeth the Creatures in their Sins; but of the Spiritual Sword, namely, the Word of* God. *And thou say'st, But say I, The Sword which the Text produced speaks of, is the Carnal, which kills the Creatures. For it follows,* For I am come to set a Man at variance against his Father.

Correct. Whereas thou say'st, It was an outward Sword, that kills the Body, that *Christ* sends; Did *Christ* send an outward Sword to the Persecutors, to kill his Disciples and Followers? And, Was it *Christ*'s Sword, that made People to hate and reproach his Disciples, and to set at variance? Was this Persecuting Sword, *Christ*'s Sword? If so, How dost thou Reconcile these Scriptures together? *I came not to destroy Mens Lives, but to save them:* And *Christ* reproved them that would, and told them, *They knew not of what Spirit they were.* Or, Was it not the Truth, (the Sword of the Spirit) that set the Son against the Father, &c. and was only the Occasion of that Persecution? And, Is *Christ*'s Sword carnal? then, How differs it from the Sword of the Kingdoms of the World? And, Doth not *Christ* say, *Matth.* 13. 21. *Tribulations and Persecutions shall arise, because of the Word?* And,

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Is this VVord an outward Sword? and the Persecutors an outward Sword too? Is this thy right Interpretation of Scripture?

Hillarius, a Man of great Note among those called the Fathers, who lived in the Fourth Century, expoundeth the Sword mentioned by Christ in this place, *Mat.* 10. 34. to be the Word of God, in his commentary upon *Matthew*: for thus he saith; *Dei igitur verbum nuncupatum, meminerimus in gladio, qui gladius missus in terrum est, i. e. predicationem ejus hominum cordibus infusam.* In *English* thus; *Let us remember, that the Word of God is named in the Sword, which Sword is sent into the Earth, that is to say, the Preaching of it, infused into the Hearts of Men.* I could produce the same *Hillarius*, and others of those called Fathers, not a few, who have expounded many of these Places of Scripture mentioned throughout, as we understand them, and contrary unto thy false Glosses: But for Briefness sake, and also for want of present Conveniency, being a Prisoner for my Testimony unto the Truth, I may forbear.

Rect. pag. 137. *Citing* Rebecca Trevers *Testimony*, p. 21. *concerning* Joh. 15. 22. *Where thou sayest, That the Coming of* Christ *there mentioned, is only his Coming at* Jerusalem.

Correct. *Rebecca T.* doth not deny *Christ's* Coming at *Jerusalem*, and saying all these Words to the *Jews*; as in *Joh.* 15. 22, 24.

and

and *Joh.* 12. 44. All these Scriptures concerning the Coming of *Christ* at *Jerusalem*, and the Mighty VVorks that he did, are owned. But, VVilt thou say, That *Jerusalem*, and those Places about, are the only VVorld that *Christ* comes into? And if so, How doth he *Lighten every Man, that cometh into the World?* And, How dost thou own his Divinity, if he doth not *Enlighten every Man, that cometh into the World?* And, Doth he not Enlighten their Spirits & Hearts? And, Doth he not come into them, by his Light? And, Would'st thou have *Christ* come no nearer *England*, than *Jerusalem?* For thy Words are, *That this Coming of* Christ *was only at* Jerusalem: And, Did not *Christ* Travel further than *Jerusalem?*

But whereas thou plead'st, that his Coming here mentioned, must be only understood of his Coming at *Jerusalem*, and in other Places of *Judea*, Was that only an outward Coming in the Body of Flesh? I prove, that it was none: For *Moses*, long before, had taught them in the Law, *That the VVord was nigh unto them, even in the Mouth, and in the Heart*, Deut. 30. And *Paul* expoundeth this *VVord* to be *Christ*, *the VVord of Faith*, Rom. 10. And if this *Word*, which is *Christ*, had not been in their Hearts, to shew them what Sin is, they could not have had Sin in any respect, neither Absolutely, nor Comparatively:

ly: For it is *Christ* by his Light, that sheweth to every Man in his Heart, that he ought not to sin. And therefore, as *Christ* his Coming to the *Jews*, was not meerly an outward Coming, but an inward; so unto all others, he doth come inwardly, as well as unto the *Jews*; otherwise, they could not have sin; For the Sin of the World is, That they obey not the Light where-with he hath Enlightned them, according to *John* 3.

And as the works which Christ did outwardly in *Judea*, were such, as no Man could do; so the works, which he doth inwardly in Mens Hearts, can no Man do: And therefore his works in men, as well as without them, prove, that he is come into the World, as well inwardly as outwardly.

Rect. p. 140. *Citing* G. Whithead, *Authority of Ministry*, p. 2. *Where thou sayest, Water Baptisme is meant in that command of our Saviour*, Mat. 28.

Cer. Here, as indeed in most places else-where in thy Book, thou dost argue with such little strength, as thou hast, against the doctrines maintained by us: and thou hast no other way to prove our interpretation of the Scripture to be false, but to prove, as thou supposest, our doctrines to be false, both here, and in most places else-where; although in the beginning of thy Book, thou didst say, thou would Treat only of our Inter-

terpretations of Scripture, at present; which, if thou hadst faithfully kept unto, thou wouldst not have medled with the doctrine, but only, waving the doctrine, whether true or false, (yea, supposing it true, as thou dost in some places) thou shouldst have proved our interpretations of Scripture to be false; not from thy supposed falseness of the doctrine, but from other Circumstances Adduced from the places themselves: but this failing thee, and finding thou could not be faithful to thy promise and undertaking, thou essayest to prove our Interpretations to be false, because our doctrine is false: and again, thou essayest to prove our doctrine false, because (as thou supposest) our interpretations are false; and so thou runs round in a vitious circle, which maketh thy Arguments wholly ineffectual; and to conclude nothing, unless to prove and discover thy own folly; and therefore, seeing here especially (as else-where) thou medlest with the doctrine, namely, that Water-Baptisme, is an Ordinance, or Command of Christ, to continue unto the end of the World: I might justly waive the debate, and refer thee to many Treatises, writ by our Friends, on that Subject; as also on all the rest, where thou callest the Doctrine in Controversy: yet least thou should seem to thy self, stronger than thou art, I shall briefly, but sufficiently,

reply

reply unto what thou doſt object. And to the firſt I ſay, although the Apoſtles Baptized many with Water (or ſuppoſe all, which yet cannot be proved) it followeth not, that they were Commanded ſo to do, no more than when ſome of them Circumciſed, and obſerved other *Jewiſh* Rites. And though *Peter* commanded, that *Cornelius* and his Friends ſhould be Baptized, that might be, becauſe he judged it convenient for that time, becauſe many laid great weight upon it, and he would not give them offence; and ſuppoſe that *Peter* himſelf at that time, did not fully underſtand, that *Mat.* 28. did not mean of Water (which yet I affirm not) this is no more, than what happened both unto him and his Brethren, a little before, who knew not, that they were to Preach unto the *Gentiles*, although Chriſt had expreſly commanded it; nor do we find that *Peter*, his Baptizing them, gave the offence unto his Brethren; but that he Preached unto them, and did Eat with them; *Act.* 11. 1, 2, 3. And whereas thou ſayeſt, that *Paul* his ſaying, *That Chriſt ſent him not to Baptize*; doth imply that he ſent others to Baptize; this is a meer Alledgance, without any colour of juſt reaſon, (dictater-like): for might not the Apoſtle have ſaid, that Chriſt ſent him not to Circumciſe? and if he had ſo ſaid, ſhould it have implyed that

Christ sent others to Circumcise. Again, whereas thou confessest, that *Paul* was not sent to Baptize, because he was not at that time, chosen into the number of Apostles. Here thou givest away the cause with thy own hands, and overturnest thy former Argument, which was, That because they Baptized, therefore they were commanded so to do, *Mat.* 28. and yet in contradiction to all this, thou confessest, that *Paul* did Baptize with Water, and yet was not sent to Baptize: Thy Brethren will give thee little thanks for this piece of dis-service, wherein thou hast overturned the very Foundation, they Build their supposed Ordinance upon, of Water-Baptisme: But I ask thee, although *Paul* was not present, when Christ gave to his Disciples, that Command, *Mat.* 28. was not *Paul's* Commission as Universal and full, as that of the other Apostles? and if his not being then present, doth prove, that he had not any share in that Commission; I am sure, it doth as fully and effectually prove, that neither thee, nor any of thy Brethren, have any share therein; for ye were no more present at that time, than *Paul* was; and if ye have no warrant from *Mat.* 28. to Baptize (as by thy own confession ye have not, as not being present at that time) produce if thou canst, thy warrant else-where. Again, 2. Whereas thou sayest, that by Wa-

ter Men were Baptized into the Name of Christ, or unto Him, Citing, *Act.* 8. 16, 17. I Answer, although this were granted, that sometimes the Word doth so signify, yet seeing it doth not always so signify, it proveth not, that *Mat.* 28. is so to be understood; for where dost thou Read, that any were Baptized into the Name of the Father, Son, and Holy Ghost, which yet had not received the Holy Ghost? And lastly, whereas thou sayest, Water-Baptisme is necessary unto Salvation; none of these places mentioned by thee, prove any such thing; and it is nothing but a *Popish* Superstition, so to affirm; for if it be necessary to Salvation, then all that dye, and want it, do Perish, which the Protestants generally deny; although here thou takest part with the *Papists* against them. Nor doth it follow, that because confession in the adult, is necessary unto Salvation; that therefore Baptisme, with VVater, is; seeing Confession of the Truth may well consist without VVater-Baptisme; namely, in a Holy Conversation, and profession of Christianity with the Mouth; as the Apostle said, *With the Mouth confession is made unto Salvation.* And here again, the same question doth return concerning VVater-Baptisme, as concerning the Bread and VVine, where shall we find those that are sent of God, to Baptize with VVater? And here also I could

easily deny, and put thee to prove, That your Baptisme is the true Water-Baptisme: As namely, Your Sprinkling only a few Drops of Water upon the Face. And *secondly*, Your using it to Infants. *Thirdly*, Your Signing with the Signe of the *Cross*. Prove, if thou canst, from Scripture, these things; else thou dost nothing to the purpose.

CHAP. XI.

Rect. p. 149. *Citing* E. Burrough's *Answer to Queries*, p. 5. *and* W. Smith's *Catechism, concerning the Words*, 1 Joh. 3. 9. *And* pag. 150. *thou say'st, I urge thee therefore, to write down, and say of thy self, I am Righteous, without any Corruption; I keep the Commandements, fulfil the Law; answer every Demand of Justice, without any Sin and Failing.*

Correct. I know no Authority or Warrant thou hast, to urge any of us, to make a Confession unto thee of our inward States and Conditions: For seeing thou hast openly declared thy Unbelief of a Perfect, or Sinless State, attainable in this Life, it were to no purpose, for any of us, if so be we had attained to such a Perfection, to declare it unto thee; seeing thou hast professed openly, thou

thou cannot believe it is attainable.

But the State of the Question betwixt *You* and *Us*, is not, Whether any of us have attained unto a Perfect State? But, Whether a Perfect State (namely, a Perfect Freedom from Sin) be not attainable by the Grace of *God* in this Life? which *We* affirm, and *Thou* denyest.

And here again, after thy old manner, thou fallest in, to argue against the Doctrine of Perfection; contrary to thy Engagement, in the first two Lines of thy Book: wherein thou promisest, not to meddle with our Doctrines; but only, with our Interpretations of Scripture.

Rect. pag. 150. John *is not so strictly to be understood; and that is evident from many Places of Scripture, which affirm, That the Regenerate have Weakness, Imperfection, Corruption, and fall into Sin, and do things which they ought not to do: Citing* Eccles. 7. 20. Matth. 15. 16. Chap. 17. 17. Mark 4. 40. Chap 8. 33. Luk. 9. 55. Chap. 22. 24. Jam. 3. 2. 1 Cor. 3. 15. Heb. 5. 12.

Correct. Although I might here altogether wave this Debate, which is a mere Digression from thy Undertaking; yet for the sake of others, and to let thy self see, (if thou wilt not shut thy Eyes) that thou art as weak against our Doctrine, as against our Interpretations; I shall briefly answer thee unto these.

And as concerning *Eccles.* 7. 20. I say, The Words are better Translated thus; *There is not a Just Man upon the Earth, that doth good, and may not sin: Qui non peccet*; as *Junius* and others Translate the Words; which holdeth forth only the Possibility of Sinning, but not the Necessity of it, which thou dost plead for.

Again, These VVords being spoken long before *Christ* came in the Flesh, in that prepared Body, they do not prove, That since *Christ* so came, and more abundantly Grace was given, that greater Degrees of Perfection were not attainable, than at that time, under the Law.

And as to these other Scriptures, cited by thee, they prove not, that those Men who had these Failings, could not overcome them by the Grace of *God*; or indeed, that they did not overcome them, and attain unto a Perfect Freedom from Sin, some time before they dyed.

Now, as to that Scripture, 1 *Joh.* 3. 9. *Whosoever is Born of* God, *doth not commit Sin; for his Seed remaineth in him; and he cannot Sin, because he is Born of* God: As we cannot receive thy Glosses; so, without any Necessity of making use of the same, we can well understand them; and do so, according to our Measure, from a true Experience; which is better, than all the Glosses thou canst put

upon them. The VVords therefore, import, That whosoever is perfectly and compleatly Born of *God*, so that the New-Birth, and VVork of Regeneration, is fully accomplished in him, doth not sin in any Respect; but in all Things, he pleaseth *God*, and is accepted of him: And as he abides in that Power which hath begot him, he cannot sin. And such a State we believe, by the Grace of *God*, is attainable in this Life.

Rect. pag. 193. *I advise you, to Pray alwayes,* Our Father which art in Heaven, Forgive us our Trespasses.

Correct. Why dost thou thus mis-place the Words of this Excellent Prayer; which, as it is Excellent in the Matter of it, so likewise, in the Order; as many have well observed: So that, first we are to Pray, *Sanctified be thy Name, thy Kingdom come, thy Will be done on Earth, as it is in Heaven; Give us this Day, our Dayly Bread,* before we ask *Forgiveness of our Sins,* if so be we follow that Order of Prayer. And although we are not tyed to the Form of Words, the Order holdeth forth unto us, that we are to desire Perfect Sanctification, as much as Forgiveness; and that we cannot attain the Last, but by having the First. Nor do these Words, *Forgive us our Sins,* imply, that we must be alwayes sinning, or that we can never be fully Forgiven of all our Sins, in this present Life. *David,* in his

Day, could witness to the contrary; who did acknowledge unto the Lord, *That he had Forgiven him all his Sins*, And *John*, writing unto the *Little Children*, could tell them, *That their Sins were forgiven them*, 1 Joh. 2. 12. And, To what purpose do People pray for, *Forgiveness of Sin*, if they do not believe to attain it?

And there is a *Forgiveness of Sin*, and Evidence of it by the Spirit of the *Lord*, unto the Children of *God*, that their Sins are forgiven them; which they pray for, that it may be continued, and the Sense of it to remain with them.

But seeing thou denyest the Inspiration of the Spirit of Truth, by which only Men can both Pray aright for Forgiveness, and know that they do receive it: We cannot receive thy Exhortations; which, without the Inspiration of the Spirit of Truth, are but a killing Letter. The Scripture doth better instruct us, how and when to pray for *Forgiveness*, than thy dead and lifeless VVords can do.

And whereas thou queriest, *Must all be damned, that have an Evil Thought, or Word, or Deed?* I answer; If by *Damned*, thou meanest, to suffer the Vengeance of Hell-Fire; I say, *Not*: For the Lord is ready to forgive all Sins, which a Man doth truely Repent of, for *Christ*'s sake. But yet, whoever hath an Evil

Evil Thought, VVord, or Deed, hath not perfect Acceptance with *God*; but is Condemned so far, by the Light and Spirit of *Christ* in his Heart: And consequently, as I have observed already, that Condemnation mentioned by *James*, *Chap.* 5. 9. is not that Damnation by suffering the Vengeance of Hell-Fire after Death; but the inward Condemnation and Reproof by the Light of *Christ*, in the Conscience.

Rect. pag. 154. *Citing* W. M's. *Lament. over* England, pag. 17. *Where thou blamest him for saying, Fear belongs to* God; *and therefore, we cannot give all to* Cæsar: *Tribute, and Custome, we give; and in that, with Obedience to all his Just Commands, we Honor him. And thou tellest us, That Fear also belongeth unto Men: Citing* Lev. 19. 3. Ephes. 5. 33. 1 Pet. 3. 2.

Correct. All this doth nothing hinder W. M. his VVords to be true and proper: For thou also grantest, that the Scripture saith, *Fear not Man!* And thou might as well blame the Scripture, and *Christ* himself, who said, *Fear not Men.* But there is no real Contradiction in this Respect: It is true, there is a Fear or Reverence, that is due unto Men; and so unto *Cæsar*: But we are not to fear *Cæsar*, either in that kind or degree, as we are to fear *God*; who is over all to be Feared, Honored, and Obeyed. And W. M. intended

tended nothing further than this, that there was a Fear belonging unto *God*, that neither in the kind, or degree of it, did belong unto any Man.

Rect. pag. 155. *Being now excited to use your Wits, I am ready to Instruct you, at your Request.*

Correct. These high and insolent Words of thine, excite us only to compassionate thy Folly. We can neither Request, nor Receive thy Instruction; who hast professed thy self, to have no Vision, nor Inspiration; and hast judged them all Knaves, that pretend unto it.

Rect. pag. 155. *The Apostle speaks not of* God, *but altogether of Men; as the first Words form*, Render to all their Dues; *and the next following*, Owe no Man any thing, but to Love one another.

Correct. That the Apostle is not to be understood, at least, of *God*, but altogether of Men, the following VVords prove not: For, as I have shewed above, the Higher Powers signifie, not only Men, but also *Christ* and *God*: And therefore, *God* is, at least, virtually and consequentially to be understood here; seeing none can either Fear, or Honor, or Love Men, after the right manner, but who Fear, Honor, and Love *God*, in the first place. And as concerning these VVords, *Render to all their Dues*; I ask thee, or any sober Man,

Man, May they not well be applyed unto *God?* Owe we no Dues unto Him? Or rather, Owe we not the greatest Dues unto Him? If thou should'st Preach on this Place of Scripture before *Cæsar*, or other Rulers, and Exclude *God* altogether, and mention nothing as due unto him, but all due unto *Cæsar*; Should thou acquit thy self sufficiently? How oft wilt Thou, and thy Brethren, enlarge and extend your Discourse, from the Letter of the Text, to Things more remote, than thou quarrellest at here. And to be sure, ye would not forget your own Dues; but preach roundly home to your selves, for Tyths and Wages; which, I am certain, hath no such Connexion with *Paul's* Discourse, as to Fear, and Obey *God*, hath.

Rect. pag. 155. *Citing* W. D's. *Discovery*, p. 15. *Where thou findest fault with some Words of his, and makest a great stir about them; where he saith, After the Witnesses have sealed up their Testimony, the Beast (which is thy Will, that ascendeth out of the Bottomless Pit of thy deceived Heart) hath made War against the Witnesses, Christ, in thee, and slain them; and they lie Dead in the Spiritual City of Sodom and Egypt, where our Lord is Crucified.*

Correct. Any who readeth W. D. his *Discovery*, in the Place cited, shall find, that he is not intending a direct and express Interpretation of those Words, in the Revelation; but

but only alluding unto them in a case, which hath some Similitude or Analogy there-with, as is very usual in the Scripture it self; where an Allegorical Allusion is made unto a thing, which hath another Meaning: As not only, where *Paul* alluding unto *Hagar*, saith, *It is Mount* Sinai, *in* Arabia: But also, where the Evangelist *Matthew*, applyeth the *Killing of the Babes in Bethlehem*, unto *Rachel weeping for her Children in Ramah*, Jerem. 31. 15, 16. which yet is principally to be understood, in respect of the *Captivity*: And divers other Examples of that kind, might be given. But, notwithstanding of thy quarrelling here, with *W. D.* his Words, thou hast not told us, who these two *Witnesses* are; as namely, whether they be two Men; and, whether they shall be outwardly Killed, and Raised again: And how these three Dayes, and an half, are to be understood; whether of Natural Dayes, yea, or nay: and what that *Sodom* and *Egypt*, spiritually so called, is. And if thou should undertake to Expound all these Mysteries unto us, How shall we believe thee, since thou hast denyed all Pretence to Vision and Inspiration, and scoffest at us for any Pretence there-unto; bidding us answer thee from our Inspiration, and not Conjecture? But if thou hast nothing but Conjecture to answer us from, thou hadst better be silent.

Rect.

Rect. p. 156. *Citing* Immediate Revelation, *p.* 117. *Where thou findest fault, that I say, Christ's Spirit shall consume this Anti-Christ, that Sits in the Temple of God, mans heart, and rules as Lord there; and this Anti-Christ, is not a person, or persons, particular; but a Spirit,* 1 John 4. 2, 3. *and is the Spirit of Satan, which rules in the Children of Disobedience; In this Temple, (the Heart) the Whore, Mystery* Babilon, *sits as Queen.*

Cor. That the Anti Christ, to wit, that Man of Sin, and Son of Perdition, mentioned 2 *Thes.* 2. 3. is not a particular person, or particular persons, as to say two or three, *&c.* Is clear, because it is the Spirit of Anti-Christ, that is most properly the Anti-Christ, which opposeth the Spirit of Christ in mens hearts, as *Paul* declareth, 2 *Thes.* 2. 3, 4. compared with 1 *John* 4. 2, 3. And whereas *John* speaketh there of the Spirit of Anti-Christ; I ask, what Spirit is that, which opposeth Christ, in all the Members of Anti-Christ; namely, in all these called Christians, who have but a form of Christianity, but want the Life, and deny the Power of it? Can that Spirit be the particular Spirit of one or two particular Persons? or rather, must it not be the Spirit of Satan, which ruleth in all Christians falsely so called? Again, seeing, Anti-Christ hath continued so long in the World, namely, above these

Twelve

Twelve Hundred Years; how can he be one particular person, or yet a few particulars? For as concerning the general body of Anti-Christ's followers; namely, all false Christians, I comprehend them under the body of Anti Christ, *Immediate Revelation:* where I say, in the place above Cited, that the Light, Life, Power, and Spirit of the Lord Jesus, revealed both in the particular and general, shall consume this Anti-Christ. Which words, that thou might the more easily abuse thy Reader, and pervert the sense, thou hast omitted; which is a gross prevarication in thee, so to have done. All false Christians therefore, every where, according to the principle laid down by me, are the Body of Anti-Christ; even as all true Christians every where, are the Body of Christ; and as one and the same Spirit of Christ, dwelleth in all the true Christians, which Spirit of Christ, is Christ; so one and the same Spirit of Anti-Christ, dwelleth in all the Christians falsely so called; and that Spirit of Anti-Christ, is most properly the Anti-Christ. For otherwise, as concerning the People that belong to the Anti-Christian Body and Church, they may repent, many of them, and be converted from Anti-Christianisme, to pure Christianity; and so may become the true Members of Christ: But yet we Read no where in Scripture, that Anti-

Christ

Christ himself shall be converted, to become a true Christian; but only that he shall be destroyed, and that not with carnal Weapons, but with the brightness of the coming of the Lord, and with the Breath of his Mouth. The like also may be said of Mystery-*Babylon*, the Mother of Fornications; of whose Repentance and Conversion, to true Christianity, we no where Read in Scripture; but that she shall fall, and be destroyed, and her Flesh Burnt with Fire. And surely, to suppose any such thing, as that Anti-Christ shall be converted; or that *Babylon* shall become a Chast Woman, or Spouse of Christ, is to suppose one of the greatest of contradictions: and yet many Thousands of the People, and particular Persons, who are at this present, Anti-Christian, and *Babylonish*, in their Faith, Doctrine, Worship, and Life, may, and shall be Converted to true Christianity. And I suppose, thou thy self, art not so great an Enemy unto the *Pope* of *Rome*, but thou will grant, it is possible for some of them to be Converted, and made true Christians; but then to be sure, they will not uphold that Anti-Christian *Hierarchy* any more. All this proveth, that neither Anti-Christ nor *Babylon*, strictly and primarily considered, are the Persons and Souls of Men, but a certain Spirit and Power in Men, that opposeth Christ, under a form of Christianity.

Rect.

Rect p. 156. *Thanks, sayes the Pope, I and my Clergy, were wont to be branded peculiarly, with these ill names: But it is now declared by* Immediate Revelation, *that we are no more Anti-Christ, and the Whore of* Babylon, *than are other Sinners, and even those among the Heathens; for a Wicked Spirit was in the Hearts of Men, before ever we came to our Dominion of the Church.*

Cor. Why dost thou bid us lay aside all Scoffs and Jeers, *p.* 164. and yet are so Guilty of it thy self, in many places in thy Book, and particularly here; which yet is founded upon a manifest perversion, and gross abuse of my Words, as if I had declared, that that the *Pope* and his Clergy, is no more Anti-Christ than other Sinners, and even these among the Heathens; and that for my so saying, I deserve the *Popes* thanks: Now to discover this so abominable perversion of thine, I shall set down some of my words in my Book of *Immdiate Revelation*, within a few lines of the place Cited: where I say, *Then came in the Apostacy, when People departed from his holy, living power, revealed in them, Christ the Wisdome of God, and the Power of God; and then* Babylon *prevailed, the Whorish Spirit, which bewitched People, and drew them into Whoredome, with the Form.* Where observe these words, *with the From*; which clearly hold forth,

ſotth that Anti-Chriſt, and *Babylon*, ſhall have the Form or Profeſſion of Chriſtianity; and can this be ſaid of the Heathens, that have no ſuch Form; nor indeed, any Form or Profeſſion at all of Chriſtianity? ſo then it it is clear from my words, that all having a From of Chriſtianity; but departed from the true Life, Power, and Spirit of the ſame, are Anti-Chriſtian, and Babyloniſh; and ſo are Members of Anti-Chriſt, and *Babylon*, and by a *Synecdock*, of the part for the whole, or by a Metonimy of the containing, for the contained, both uſuall in Scripture; they may alſo be called Anti-Chriſt, and *Babylon*, but ſo cannot the Heathens, who have no Form, or Profeſſion of Chriſtianity; for in them, the Spirit of Anti-Chriſt worketh not in a Myſtery of Iniquity, as in the other: And *Secondly*, according to the foreſaid Doctrine; theſe who ſhall have the greateſt Pretences, under the Form; but wanting the true Life, and which are the chiefeſt Members of Anti-Chriſt, deſerve moſt to be called by the Name of Anti-Chriſt, as alſo, of *Babylon*, and the Beaſt, *&c.* And therefore, the *Pope* and his Clergy, with all the *Roman Hierarchy*, and Papal Power, deſerve moſt that name; next unto that Spirit of Anti-Chriſt, which, as I have ſhewed, is more properly the Anti-Chriſt; and yet the other may well be ſo called by a *Synec-*

dock,

dock, or *Metonimy*, as is already declared; even as also, the Body of a Man is called the Man, whereas it is rather the Spirit or Soul, that is the Man, than the Body: and thus, I hope, I have sufficiently vindicated my self, both from thy Scoff, and the *Popes* thanks: And Moreover, without either seeking or receiving the *Popes* thanks or thine; I do further affirm, that thou thy self, or any of thy Brethren, who do Scoff at *Immediate Revelation*, and denyest any pretence to the Inspiration of the Spirit of Christ, belong unto the Body of Anti-Christ, and are nothing else, but Members and Limbs of that Anti-Christian Church and *Synagogue*; and the *Pope* of *Rome* is thy Grand-Father; and Church of *Rome*, as She is now Degenerate, thy Grand-Mother, and thou art one of Her Grand-Children: And as for thy Scoff, and the *Popes* thanks, take them home to thee, and thy Brethren; and try whether the *Pope* hath not more cause to give you thanks, for licking up so much of the old vomit of Popery again, as you have done; and see whether your Doctrine, worship, garb, titles, revenues, tithes, ceremonies, Savour not more of the *Pope* and *Popery*, than our honest plainness and simplicity.

Rest. p. 158. *Yet I find one of you, and he a great Man, contradicting, telling us plainly,*

plainly, thus the Pope *is the Beast, the Anti-Christ*; G. F's. *few Words*, p. 6. *This is clear, that the* Pope *is the Whore, and the Beast, that rose out of the Earth*. p. 8. *The* Pope *saith, they can forgive Sins*, viz. *his Jesuits, Priests, Friars; here is the Beast, with his many names, the many Anti-Christs; and thou concludest, I had best stop here, till ye are agreed.*

Cor. It seemeth thou hast reserved this to the last, as thy greatest strength, to make us appear to contradict one another; and especially for one of us to contradict *G. F.* whom the Lord hath indeed, made a worthy Instrument unto us, and among us, and yet I hope, shall unto many more, and who is safe in the hand of him that holdeth the Seven Stars, and the Seven Golden Candle-Sticks, in his Right Hand, and all thy Malicious reviling, and slanderous defamation of him, cannot diminish any thing from that true honour wherewith the Lord hath honoured him; and other faithful labourers with him, whom the Lord hath raised up in this day of the appearance of his great and mighty Power. But that thou hast no more strength here, then in all thy former; what is abovesaid, doth sufficiently discover, for there is no real contradiction betwixt these words of *G. F's*, and mine, seeing they are not to be taken in the same sense, and

after the same manner; for although *G. F.* say, that the *Pope* is the Whore and the Beast; yet he denyeth not, that the Spirit that ruleth in the *Pope*, and his Jesuits, Priests, Friars, *&c.* is most properly and primarily the Anti-christ, which therefore he calleth Anti-christs, in the Plural Number; and I can assure thee, if thou hast a mind any further, to know *G. F.* his mind, he will be plain enough to tell thee, that thou art no less, one of these Anti-christs, who Scoffest at *Immediate Revelation*, and Judgest them all Knaves, who pretend unto Inspiration, than any of the Jesuits, Priests, Fryars, or any other of that Generation, are; understand therefore that *G. F.* calleth the *Pope*, and his Jesuits, Fryars, Priests, the Beast, the Whore, or Anti-christ, by a figurative Speech of a *Synecdock*, and *Metonimy*, as aforesaid: And I call the Spirit that ruleth in them, and thee both, the Anti-christ, properly, and without any such Figure, and the contradiction is losed, and thou thy self proved to be a Perverter and Impostor.

Chap.

CHAP. XII.

Rect. p. 159. *BEsides the instances that I have given of your false Interpretations; I can produce near Forty more, which I have observed in reading a few of your Books.*

Cor. If these Forty more, be but such, as these already given, and which I have sufficiently (I hope) vindicated, from thy Perversions, we have no cause to fear the event; and as I have discovered thee to be Guilty of gross Perversions, both of the Scripture Words, and also of the words of divers of our Friends, and particularly of mine own, to which I referr the Reader in the Chapters aforesaid: So I doubt not, if I had gotten all our Friends books, cited by thee, at my hand, to compare their words at length, with thy citations; I should have found many more abuses and perversions, then I have instanced. But having only two or three of them at hand, it shall suffice, at present, what of that kind, I have already observed.

Rect. p. 160. *For certainly, they that pre-*

tend to no more, than the ordinary Divine Assistance, could not have erred more grosly than you have done.

Cor. I have not, as yet found, that thou hast discovered so much as one errour, either gross or small, for all the pains thou hast been at, in thy citations, and perversions of our Friends writings; and here again, thou abusest thy Reader, with thy former words of ordinary assistance, adding the word Divine: But, How thou dost understand it, Thou tellest not, whether meerly natural, or supernatural Assistance; for even the natural Assistance which God giveth unto Men, may be called, in some true sense, Divine. So that when a Carpenter, or Mason, Builds a House; they may be said to Build it by the Divine Assistance; which is, as to say, the Assistance, or help of God; and if it be only an assistance of that kind, which thou pleads for, to thy self, and thy Brethren, let us further know in thy next: But if thou meanest a Divine supernatural Assistance, distinct from that which is meerly natural, and which doth sufficiently discover it self to him that hath it, to be of God, from the Innate evidence it hath; I say, this is that kind of Inspiration, and of *Immediate Revelation* which we plead for, as necessary to give the true Knowledge of God, and the true and right understanding

of

of the Scriptures; and we are sure, that every one, who hath this Divine Assistance, and keepeth close unto it; so as by it, to be ordered and guided, in what he speaketh or writeth, or doth, that he cannot err, or do amiss; but yet if he have it, and do do not follow it, but follow some other thing, in the room of it, he errreth.

Rect. p. 160. *I wish withal my heart, that ye had more of the Spirit, and that ye were Prophets indeed, that we might have more truth.*

Cor. How can we believe, thou art sincere and honest in this wish, seeing thou hast already Judged them all Knaves, that pretend unto Inspiration, in our days; and you are only the honest Men, in thy esteem, who pretend unto none? It seems, when thou wrote these last words, thou hadst forgot the Proverb, *A Lyar should have a good Memory.*

Rect. p. 160. *To ascribe any thing to the Holy Ghost that is false, you know is wicked impudence, and of the worst Consequence.*

Cor. I acknowledge it is so, when a Man knoweth the thing is false; and when he knoweth it not, but supposeth it to be true, being deceived through humane frailty, although he Sinneth in so doing, yet (where the errour is not of any great moment, nor destructive to true Piety and honesty) his

Sin, in that respect, is not so great and hainous, as many others are, which Men may commit against manifest knowledge; and as it is a Sin, to ascribe any thing thats false, unto the Holy Ghost immediately; so it is a Sin, to ascribe any thing that is false, unto the Scriptures, which were given forth by the Holy Ghost: and therefore, he that ascribes any falsehood to the Scriptures, doth also ascribe the same falsehood unto the Holy Ghost, who is the Author of them: and so in this respect, they who give a false Interpretation, whether not pretending into Inspiration, or pretending unto it, are both Guilty; and in some respects the former may be more Guilty than the latter, and also, are more lyable to the hazard: For he that thinks, he can expound Scripture sufficiently without the Inspiration of the Spirit, he may be Guilty of horrid Pride, and self-confidence, as relying more upon his own ability, than on the divine Grace.

Rect. p. 160. *If I have erred, I have erred as a Man.*

Cor. Knowest thou nothing Infallibly? Dost thou not know Infallibly, that there is a God, that this God hath made thee, and all things, and giveth thee life, breath, and being; that he is most Good, most Wise, most Mighty, most Holy and Just, and most Merciful; that he is to be feared, loved, and

and obeyed above all; that he is to be sought unto; and that he is a rich and bountiful Rewarder of all that seek him; that God hath sent his Son, the Lord *Jesus Christ*, into the World, to save Sinners; and that there is no other Name, through which thou canst be Saved? These and many other necessary truths, dost thou not know, or at least, affirm to know, and believe Infallibly? And if so, then, Why dost thou upbraid us with a pretence unto Infallibility, when thy self also, hast the same pretence? If thou sayest, thou hast this Infallible knowledge, but only in some things, and not in all, whereof thou dost preach or write; then according to thy own demand of us, thou oughtest in the first place, to have told us every where, through-out thy Book, distinctly, what thou hast by Infallible Knowledge, and what only by conjecture, which thou hast not done: And therefore, thou art a transgressor of that Universal Law, which tyeth thee to do to every Man, as thou wouldst have him to do unto thee. If thou further object, that we lay claim to Infallibility by the Spirit, and you only, by the Scriptures; I Answer. *First*, It is still Infallibility that you pretend unto, as well as we, in many things. But *Secondly*, I ask thee, or them: Can ye either Infallibly believe the Truth of the Scriptures, or yet Infallibly know the Mind of the

the Spirit, and true sense of them, without the same Spirit that gave them forth? If ye say, ye can, ye contradict the Scriptures in many places, and lye against the Holy Ghost the Spirit of Truth, that leadeth into all Truth, and is the Fountain, and Spring of all true and Spiritual Knowledge in mens Hearts.

Rect. p. 160. *And yet I think, and know, I have the Spirit of God, and for all the World would not be without it.*

Cor. Is not this a Manifest, and palpable contradiction, to pretend to have the Spirit of God, and yet not to pretend unto Inspiration; seeing none have that Holy Spirit, but whom that Spirit doth in some degree inspire; for the Spirit of God, is not idle, or unactive, in them who have it, but very effectual and operative; and the proper work of it is to inspire or in-breath of its Heavenly Light, Wisdome, Understanding, and Vertue, in all true Believers; therefore the Spirit of the Lord is called in Scripture, the Spirit of Wisdome, and Revelation; and also the Spirit of Knowledge, the Spirit of Councel, and Understanding, as well as the Spirit of Love and Might; because he inspireth all these gifts and graces in them that believe, in their several measures and degrees; and for this same cause also, he is called, the Spirit of Faith; because

cause it is by Vertue of his Inspiration, that all true Believers do Believe. Now, that the proper work of the Spirit, is to inspire, or in-breath, in the Hearts and Souls of them that have it, is clear from *John* 3. 8. *The Spirit breatheth where it listeth, Spiritus Spirat ubi vult*; the *Greek* Word may be translated *Spirit*, as well as *Wind*; and if it be translated *Wind*, it is but a Similitude, brought to express the Operation of the Spirit of God, that as it is the Natural Operation of the Wind, to blow or breath, whereby it doth great services in the World, and especially to Mankind; so it is the Spiritual Operation of the Spirit, to breath in mens Souls; which breathing-in, or in-breathing, as the *English* Word, for Inspiration, which is borrowed from the *Latine*; and by this Inspiration of the Spirit of God in Man, at the beginning, Man was made a living Soul, and bore the Image of God; and after the Fall, Man cannot be restored again, up into the Image of God, in Holiness and Righteousness, but by the same Inspiration. And therefore, Christ discourting unto *Nicodemus*, of our Spiritual Regeneration, spoke these Words: *The Spirit breatheth where it listeth*: holding forth the necessity of the Inspiration of the Divine Spirit in us, in order to our being Born again, and being made New Creatures; and as Christ cannot

be

be formed in us, without the Inſpiration of the Spirit of Chriſt, and of God; ſo nor can Antichriſt be deſtroyed, in any, where he lives and rules; but by the Breath, and Inſpiration of the ſame Spirit of God and Chriſt, which is called the Spirit or Breath of his Mouth, 2 *Theſ.* 2. 8. And this is that Inſpiration of the Almighty, which giveth underſtanding, according to *Job* 3. 8. So that the Teſtimony of the Scripture, being ſo full, and ſo clear, unto the neceſſity of Divine Inſpiration, unto every true Believer, and ſincere Chriſtian: It is nothing but groſs Antichriſtian darkneſs, prevailing in the Hearts of Men, that hath cauſed them to deny it, or ſlight it, or call it into queſtion.

And verily, for any Man to ſay, he hath the Spirit, but not Divine Inſpiration, is to ſpeak the greateſt inconſiſtency and contradiction; even more than to ſay, the Sun is in the Firmament, but it Shines not; The Fire is in the Furnace, but it Burns not; the Water is in the River, but it Runs not; the Wind is in the Air, but it Blows not; the Soul is in the Body, but it Moves not; for all theſe Operations can be hindred: but what doth, or can hinder the Inſpiration, or in-Breathing of the Spirit of God, in the Souls of them that are Faithful unto God? But again, ſeeing thou ſayeſt, thou thinkeſt, and knoweſt, that thou haſt the Spirit of God;

God; I ask thee, knoweſt thou this Infallibly; or haſt thou only a Conjecture of it? If thou knoweſt it Infallibly, from whence haſt thou this Infallible knowledge, that thou haſt the Spirit of God; namely, as every true Chriſtian hath it? For the Scripture cannot tell thee this, becauſe it doth not tell, that thou by name or deſignation, art a true Chriſtian; if thou ſayeſt, thou knoweſt by the effects and fruits of the Spirit of God in thee: To this I Anſwer, thou haſt manifeſted little of theſe Fruits, in thy work againſt us, but much of the contrary, even that Spirit of Satan, that ruleth in the Children of Diſobedience; for to what other Spirit, can thy groſs perverſions, falſe accuſations, and miſerable Contradictions, and Confuſions, that diſcover themſelves ſufficiently in thy Book, be imputed? But moving this, I ask thee further, ſeeing many deceive themſelves, and think they have the Fruits of the Spirit, and have them not, but only counterfeit likeneſſes of them, by what principle in thee, doſt thou know infallibly, that thou haſt the Fruits of the Spirit indeed, and art not deceived? And canſt thou have this infallible Knowledge of theſe fruits in thee, without all divine Inſpiration, and Revelation of the Spirit? I have had freedom to propoſe theſe Queſtions unto thee; becauſe they do nearly concern thee, and are

proper

proper and useful, to illustrate the state of the Controversy, betwixt *thee* and *us*. Nor will it suffice thee to say, Thou art for Ordinary Inspiration, but not Extraordinary; as I have already shewed above: For neither do we pretend unto any kind of Inspiration, but that which in the nature of it, was and is ordinary unto every true Christian: although I confess, it is neither ordinary, nor yet at all given unto these, falsly so called; unless that, in some things, it is only given them for reproof and conviction, and in order unto Conversion, while their day of Visitation doth remain.

Rect. p. 161. *It would do well, since you say you are Prophets like them of old, sent from the* Lord, *immediately, and guided infallibly, that you tell us in all your Writings distinctly, what the* Lord *saith, and what* yee *say of your selves.*

Cor. We compare not our selves to the Prophets of old, as to the measure and degree of attainment; but only as to the nature and kind of these spiritual and divine Gifts, which are necessary to all true Christians, or unto all true Ministers of Christ, in the work of the Gospel: Namely, to *Preach*, to Instruct, to open such places of *Scripture*, as God by his *Spirit* hath opened unto us; and we are made partakers of the same precious *Faith*, with the *Apostles*, and

are built on the same Foundation, and have the same *Spirit*, which is but one, in all the various administrations and operations thereof. But this is a most unreasonable and hypocritical thing in thee, and manifesting the height of deceipt and hypocrisy, to demand of us, to tell thee, in all our writings, *What the Lord saith*, and *What we say of our selves*; seeing thou hast already told us, that thou dost not believe, that we have any thing immediatly from the Lord, by inspiration; and hast condemned them all, as knaves and deceivers, that have any pretence unto it. And therefore, why should we go to tell thee, that which thou hast told us, thou dost not believe? And indeed thy Question doth discover thee, to be full of a spirit of mockery, scorn, and disdain: But, for the sake of others, and not to gratify thy vain and lascivious Spirit, I say, It is our Principle, (and also I hope, it is our care) not to speak or write concerning the things of *God*, nor to meddle with any places of Scripture, to open them, but as God giveth us the infallible knowledge of the same, by his *Spirit*; and either commandeth us so to speak or write, or else giveth us a sensible freedome in our Spirits, so to do: In both which Cases, as we keep unto the Divine assistance & inspiration of the *Spirit*, we cannot err, in

any

any particular: And according to our several inward states, as we are more or less grown up in the Truth, it is more or less possible for us to erre, or not to erre; Yet possible for the youngest and weakest of us, as we keep in our true place, not to err in any thing.

Rect. p. 161. *As St.* Paul *gave notice, when he spake his own judgment, saying.* This say I, not the Lord; this not I, but the Lord, 1 *Cor.* 7. *and so much I expect of him, that shall reply to what I have written; and that in every particular; that I may know with whom I have to do,* viz, *that he say, I have received by Inspiration, this Interpretation; but this, I have not.*

Cor. I say again, this is most unreasonable for thee to demand such a thing of us, which thou dost not believe that we or any other can give thee, in any one particular: And as concerning *Paul* his words, here cited by thee, thou doest grosly pervert them to a wrong sense: For although *Paul* said, *he spake by Permission*, and *not by Commandment*; yet he did not say, That what he spoke or wrote by Permission, was without Inspiration, as thou affirmest; and that he wrote only by Conjecture, and was not certain, that the thing was Lawful. For a Permission or Freedom, given by the Spirit of the *Lord*, maketh a thing truly Lawful, when

it

it is not commanded. And if *Paul* had writ these Words without Inspiration, and meerly from his own Spirit, it should follow, that a part of the Scripture is not Divinely Inspired, and hath not a Divine Authority, but meerly Humane; which is False and Absurd; and I suppose, thy Brethren will not justifie thee in that Assertion.

But again; Why should thou demand any such thing of us, more than thou would'st answer us? If we did demand of thee, to set down in every Line of thy Book, what thou art Infallibly perswaded of; whether by that thou calleſt *Ordinary Divine Assistance*, or by any other Principle; and what thou hast only by Conjecture? And as for *Us*, *We* judge it not safe in any thing, for any Man to meddle with any of the Things of *God*, or to give the Interpretation of Scripture without Inspiration; and by meer Opinion, or Conjecture.

But whether we have given these Interpretations of Scripture, by the Help of *Divine Inspiration*, or by *Conjecture*, is not so proper for us to determine, (where no Necessity from the *Lord*, lyeth upon us so to do) lest we should seem to impose a Credulity upon the Hearers or Readers: And if we should at any time say, *We have this from the Lord*, and, *Thus saith the Lord*; yet we are still to leave every one unto what *God* shall

inwardly Reveal, and perſwade to every Man, by his Spirit, in his own Heart. And ſo we are willing, that no Man take any thing that we ſpeak, write, or do, meerly upon Truſt from *us*, by bare Report: But as *God* ſhall perſwade every Man, and give him a Spiritual Diſcerning in himſelf, ſo let him Believe, and ſo let him Judge.

Rect. pag. 162. *Think not, that to interpret Myſtically, is profound Wiſdom, and ought to be Admired of the People: For, Alas! they that are Weakeſt, are apteſt to Thinz, and Inther they ſiye, when the Letter is too hard for them.*

Correct. We know all this be to true, without thy Telling: But ſeeing it is certain, that many Scriptures have only a Figurative Senſe, How can a Man be ſure, when to underſtand them Figuratively, and when not, without the *Inſpiration* of the ſame Spirit that gave them forth? And that both Thou, and thy Brethren, flee to a Figurative Senſe, (which thou calleſt *Myſtical*) when the Letter is too hard for you, I could ſhew in many Examples; but that I intend to be brief.

Rect. pag. 162. *Take that ſerious Word, which I have ſometime had in my Mind to diſpenſe unto you.*

Correct. Seeing thou haſt denyed all Pretence to Divine Inſpiration, which can only make any Word to have weight with us, and

can

can only give it a Divine Authority; we can receive none of thy Words. And though thou should'ſt ſpeak Scripture-Words unto us; yet ſeeing thou denyeſt that, which giveth a Right to Scripture-Words, (namely, *Inſpiration*) thou art but a Thief, and haſt ſtollen theſe Words: which therefore, we cannot receive from thee, even as Stolen Goods are not to be received: And we can have all the Scripture-Words from the Scripture it ſelf, without thee, or being Acceſſary to thy Theft and Fraud.

Rect. pag. 162. *Inſiſt on the particular Duties of a Chriſtian Man, and deliver them with all Perſpicuity of Speech.*

Correct. And ſo, I hope, (and know) we do, as *God* doth enable us: But here again, thou Hypocrizeſt; one time to Condemn us, as Knaves; another time, as if we were true and lawful Miniſters of *Chriſt*, to allow us, yea to deſire us to Preach, and Speak, and Write; and tell us, what we ſhall Speak. But, What if we have not the Biſhops Licenſe and Ordination? will thy Authority guard us againſt being caſt into Priſon, for ſpeaking without a Licenſe from the Biſhop. Surely, for all this fair Pretence here, if thou could'ſt get thy Will, thou wouldſt put us all to Silence.

Rect. pag. 162. *Cry not out againſt Miniſters, for taking of Tythes.*

Correct. Is this one of the Duties, of the Christian Man? But I say, We are convinced in our Consciences, that to bear our Testimony against all Tyth-monging Preachers, is indeed one of the Duties of a true Christian?

Rect. pag. 163. *They that do Receive them, have not the Temptations to corrupt the Truth, for the pleasing of Men, that they might receive the more from them; like as others have, that Live upon their Bounty.*

Correct. And have ye less Temptations, than the Apostles that took no Tythes; but what they Received, it was freely Ministred unto them, by those that were Worthy. And, Dost thou not here Lye against thy Conscience, *That they who take Tythes, have not the Temptations,* &c? How many sore Temptations have they? And, How many fall under them, who flatter and comply with Patrons most basely, for a Parsonage; and will also buy it for Money, if they cannot otherwise have it: Which is gross *Simony*; and yet manifest as the *Sun*, in many Places, in in these Nations, and else-where in the VVorld.

Rect. *Hundreds of these Tyth-takers, would exchange their Ten or Twenty Pounds a Year, for the Maintenance of your Preachers; who Ride about, and work not with their Hands*

Correct. VVhen our Preachers Ride or Travel

vel in the Service of the Truth, they cannot work with their Hands: But when they are at Home, thou, nor any for thee, cannot prove, that they have not some Honest Imployment; either of working with their Hands, (which few of you have) or in the Oversight and Management of their Domestick and Outward Affairs: And many of our Preachers have sufficiently of their own, to bear their Charges when they Travel; and such as have not, are worthy to be supplyed with what they need; and therewith they are Content. And not one of our Preachers, would change their Reward with thy Grand-Father, the *Pope*, his Revenue: For the Love of these to whom they Minister, is more unto them, than all Temporal Things.

And as for thy other Insinuations; as namely, where thou blamest some of our Preachers for being Merchants; they are not worth noticing. For, if Merchandize be lawful to any true Christian, VVhy not also to a Minister, at some Times, as well as any Handycraft? And, Did not *Paul* (who was an Apostle) sell his VVork, that he wrought with his Hands, for Money; that he might supply his Necessities, and not be Chargeable unto others; as many of us do.

The rest of thy Discourse, being either Frivolous, or toucheth us not, in particular; I shall forbear to mention: Not regarding some

base and false Insinuations of thine against us, whereof we are not Guilty.

And as for thy last VVords, *The Lord* Jesus *be with your Spirits: Amen.* Although Scripture-VVords, we cannot savour any real Blessing proceeding from thee, through them: but rather, smell of thy gross Hypocrisie; One time to Condemn us, as Knaves and Deceivers; another time, to Bless us, as if we were honest Men, and true Christians. Doth a Fountain send forth, at the same Place, Sweet VVater and Bitter.

Friendly Reader,

THe Absence of the *Author*, and his distance from the Press (together with the *Printers* Remisness) hath caused several great *Errors*, which the Reader is desired to Correct according to this *Errata.*

Page 178. Line 24. for *Operation* read *Adoration.*
p. 180. l. 14. for *Week-hens* r. *Reek-hens.*
p. 190. l. 23. for *none* r. *more.*
p. 221. l. 19. for *moving* r. *waving.*

THE END.

1741 Caleb THE 2 Papers

RECTOR Corrected:

OR, THE

RECTOR of *ARROW*,

SHOOTING HIS

Arrow Beside the MARK.

IN

Answer to *Thomas Wilson's* Book, called, *The* Quakers *False Interpretations of Holy Scripture.*

In which *Answer* it is manifested, that *T. W's.* Interpretations of the Scripture (so far as he opposeth the Truth, testified unto by us) are False; and that the Sense given by Us, of all these Scriptures mentioned, is true.

By *GEORGE KEITH.*

London, Printed in the Year 1680.

RECTOR

OR, THE

RECTOR of ARRO,

An Epistle to Thomas Wilkes, Esq.

In which Adoree is treated of, the Scripture Interpretations of the Serpent, the Tree, &c. &c. explained, the Truth confirmed unto by us, and that the Scripture given by Us, of all Ages Scripture understood, is true.

By GEORGE KEITH.

London, Printed in the Year 1702.

An Advertisement to the Reader.

Friendly Reader,

THe occasion of these Lines is the *Disingenuity of* Benjamin Harris *Book-seller, his making or causing to be made, a New Title to his Old Book; because he could not sell it off according to his expectation, and thereby hath wrong'd the Author, by making him promise in the Title, what was not made out in the Book, and abused his Reader by a Title insignificant to the matter: for the Title made by the Author, was*; The *Quakers* false Interpretations of the Scriptures, *which the Author saith in the Beginning of his Book,* shall be his only Subject. *The Title added is,* The Spirit of Delusion reproved, or the *Quakers* Cause fairly Heard, and Justly Condemned, being an Answer to *William Penn*, &c. *whose Name upon due search, I cannot find in the Book, much less his* Cause fairly Heard, and Justly Condemned; *however, if* B. H. *would have recalled his Title, or have acknowledged his abuse, he might have saved this publick Reproof, and have been just to his Author, to Us, and the World.*] *That the Reader might know the two Titles this Book went by, I give him this Caution.*

The Places of Scripture, *which are Vindicated from* Thomas Wilson *his false Gloſſes, are theſe following.*

Chapter, I. *Iſa.* 2. 34. *Pſal.* 119. *Prov.* 6. 24. *Rev.* 5. 6. 2 *Cor.* 12. 2.

Chap. II. *Job.* 6. 50, 51.

Chap. III. *Job.* 17. 24. *Jam.* 5. 9.

Chap. IV. *Heb.* 9. 28. *Act.* 1. 11. 2 *Pet.* 1. 19. 1 *Cor.* 12. 7.

Chap. V. 1 *Cor.* 11. 29. 1 *Cor.* 11. 25. 1 *Cor.* 11. 26.

Chap. VI. 1 *Joh.* 4. 2, 3. *Joh.* 4. 29. 1 *Tim.* 2. 12. 1 *Cor.* 14. 34.

Chap. VII. *Jer.* 23. 30, 31, 32.

Chap. VIII. *Mat.* 6. 5. *Mat.* 23. 6. *Jer.* 5. 31. *Rev.* 17, 15. & 13. 7. 1 *Cor.* 15. 22. *Rom.* 13. 1.

Chap. IX. *Rom.* 1. 16. *Iſa.* 8. 20. *Rev.* 19. 10. *Iſa.* 47. 5. *Iſa.* 15. 1. *Pſal.* 31. 18. 1 *Cor.* 13. 8. *Joh.* 15. 3. 2 *Cor.* 5. 19. 2 *Cor.* 3. 6.

Chap. X. *Eſter.* 6. 2, 1 *Pet.* 2. 17. *Lev.* 19. 15. *Jam.* 2. 2. *Mat.* 5. 33, 34. *Act.* 7. 38, 39. *Mat.* 10. 34. *Joh.* 15. 22. 6. 12. 46. *Mat.* 28. 19.

Chap. XI. 1 *Joh.* 3. 9. *Rom.* 14. 7. *Rev.* 11. 7. 8. c. 17. 5. 2 *Theſ.* 2. 4.

Chap. XII. *Containing an Anſwer to his Diſcourſe at the End of his Book.*

The

THE RECTOR Corrected, &c.

CHAP. I.

Rector. QUakers *False Interpretations of Holy Scripture, only of this at present; here-after, perhaps, I may treat of their Doctrines and Manners.* Pag. 1.

Corrector. This is an Undertaking, which I hope the present Answer shall sufficiently, by the help of the Lord, discover to be vain; And when hereafter, thou shalt Treat of their Doctrines and manners, if thou do it not more effectually and Convincingly, than what thou hast done at present, thou hadst better spare thy pains.

Rector. *If then I can prove, that you have interpreted Scripture in a false sense, you must grant that you have not interpreted only in and by the Spirit of God, but in your own, and by the natural understanding, and fallible Erring mind, though it contradict your glorious pretency,*

Correct. If thou couldst prove never so manifestly, that some one or other of us, have erred or mistaken, in giving the Sense of a Place of Scripture; that saith nothing against the Truth of our Principle, nor doth in the least contradict our Pretence: for we pretend to no other, nor higher Priviledge, but what all true and real Christians can, and well may pretend unto, in their several Measures and Growths; and especially, what every true Minister of *Christ*, indeed, hath: Namely, that we have the Infallible Spirit of Truth given us of *God*, through *Christ*, to guide and order us in all our Thoughts, Words, and Actions; and so far as *We*, or any others, do follow the Guidance of that Holy Spirit, in what it openeth, or revealeth in us, of the true Sense of Scripture, or of any other thing, we are not deceivable; and not otherwise. And again, as we do firmly believe, That *God* hath given unto us his Holy Spirit, to teach us all things, and lead us into all Truth; so it is our care, and aim, to follow that Holy and Blessed Guide in all things; and especially, in any publick Testimony, that we give forth into the World, whether by Preaching or Writing: That we neither speak nor write any thing, but as we find the Spirit of the Lord either moving and commanding us, so to speak and write; or giving us a true

Freedom and Liberty thereunto. And whereas thou citeſt divers Paſſages out of our Books, as a proof, that the Word of the Lord did come unto us, and that we were moved and commanded of the Lord: All this proveth not, that all that we ſpeak or write, is by Commandment; for *Paul*, to whom the Word of *God* came, ſpake at times by Permiſſion, and not by Commandment. And as for theſe Words thou mentioneſt out of my Book, *Immed. Revel.* p. 21. *We may not, nor dare not, make uſe of the Scripture, but in the Life and Spirit, as that opens and influences: ... We dare not, nor ought not, to ſpeak the Spirit's Words in our own Spirit.* Doth this offend thee? How canſt thou make uſe of the Scriptures, barely with thy own Spirit, ſeeing they who follow their own Spirit, ſee nothing; and they are fooliſh Prophets, unto whom a *Wo* is pronounced from the Mouth of the Lord, *Ezek.* 13. 3. And, How doſt thou differ from the *Jews*, who had the Scriptures of the *Old Teſtament*, and uſed them in their own Spirit, and Rebelled againſt the Spirit of *God*? And, Is not all Scripture given forth by Inſpiration? And, Can it be known again, but by the ſame Inſpiration? And, if otherwiſe, How came it to paſs, that the *Jews* did not know them? Are we to ſpeak the Things of *God*, in the Words which Man's Wiſdom

Teacheth, or in the words which the Holy Ghoſt Teacheth? and if ſo, then has not every man that ſpeaks the things of God, the inſpiration of the Holy Ghoſt? And, doth not *Peter* ſay, the unlearned wreſt the Scriptures to their one deſtruction? Now, was this unlearned by the Letter, or unlearned by the Spirit? And if unlearned by the letter, how could they wreſt them? How dareſt thou medle with the Scriptures without the Spirit, that leads into all the Truth of them? Now as to my words above-mentioned, *We dare not, nor ought not to ſpeak the Spirits words, in our one Spirit*, &c. All this holds forth, what our Principle and Belief is; Namely, That we ought not to ſpeak the Spirits words, meerly by our own Spirit, and from the meer natural underſtanding, without a Divine illumination: And canſt thou ſay, that thou ought to do otherwiſe? And as for the words, *We dare not*, they only ſignifie the holy Fear and Care that is in us, that we ſpeak not the Spirits words, only by our own Spirit, and ſo our Fear and Care that we Err not, although it may be poſſible for us to Erre and Miſtake, in ſome things, if we be not duely watchful; and ſo much is plainly expreſt, in my book of *Immediate Rev.* Namely that we do not affirme, That we are abſolutely infallible, but only conditionally, as we follow that infallible Spirit: ſee *pag.* 36. Second Addition. And theſe words,

words, (we dare not) import no more, otherwise, answer me this questions; Dareſt thou Err, and interpret the Scriptures, falſely? I hope thou will ſay, at leaſt, thou dareſt not. Very well, But doth this prove that thou Judgeſt thy ſelf abſolutely infallible, and that in no reſpect, thou canſt Erre, or miſtake the true ſenſe of a place of Scripture? I ſuppoſe thou wilt not alledge any ſuch thing, but although thou calleſt thy ſelf a Rector, thou wilt freely acknowledge, it is poſſible for thee to Erre, and ſo to need Correction and better Information, which is here freely offered unto thee

Rector, p. 3. *Citing* Immediate Rev. p. 72. *Out of* Sion *ſhall go forth the Law, and the word of the Lord from* Jeruſalem; *And he (the Word, for that is his Name,* Rev. 19.) *Shall Judge among the Nations,* Iſaiah, 2. 3. 4. *Your reaſon why the word of the Lord, muſt here ſignifie Chriſt, (for that it is you mean)* viz. *Becauſe his name is the word, is infirme, unleſs you can prove, it always ſo ſignifies, which it doth not, as you may ſee in many places of Scripture.*

Corrector. Thou art here at great paines to no purpoſe, from *p.* 3. to *p.* 7. To prove that by the Word, is not always underſtood, Chriſt; In anſwer to which, I ſay briefly, and I hope ſufficiently to ſatisfie any ſober inquirer, That when we affirm, by the Word, is

generally understood Christ; we mean not Christ abstractly considered, or in a separation from any Divine Testimony, inward, or outward, that immediately proceedeth from him; but we mean both Conjunctly, the one, as the Soul, Life and Spirit; the other, as the body and Garment, which may be further illustrated by diverse Similitudes: And we grant, that the Testimony of life, whether inward or outward, as it is received from the Life, and is held in the Life, may in a Secondary and Figurative sense be called the Word of God; but still in the most proper and primary sense, Christ himself is the Word of God; whose life and vertue Floweth forth in that Testimony, which immediately cometh from him, and which he who is the life speaketh forth; for the substance, the kirnel, the life of that Testimony, is Christ, who is the free gift of God unto all, and he who hath Christ, and in, and through the life and Spirit of Christ, hath the words, and speaketh the words, the same also hath the word of God, and speaketh it; and he who heareth, and readeth, and meditateth upon the words, in the Spirit, in the Light, and in the life of Christ, in his heart, the same heareth the Word of God, readeth it, and meditateth upon it; but he who reacheth not through the Letter, and outward visible Testimony, unto the Life and Spirit of Christ,

Christ, that is in himself, and every where and which filleth the whole universe, but is alienated and separated from that Spirit, life and Light of Christ in himself, and in that Alienation, readeth, heareth, speaketh and meditateth, upon the Scripture words, he hath not the Word of God, he neither heareth it, nor speaketh it, nor meditateth upon it; he hath only the Letter, which without the Spirit, is only as the dead body. And thus, when I say, the Law goeth out of *Zion*, and the word of the Lord from Jerusalem, my meaning is plain; this is not the bare letter, and the Apostles and Evangelists who published this Word and Law, they had the Spirit and life of Christ in their hearts, out of which they published their outward Testimony: and they who did receive that outward Testimony aright, to wit, in a measure of the same Spirit and life, they did indeed receive the word of the Lord, and all others did not. Again, as to the word of the Lord which *David* so often mentioneth, *Psal.* 119. and elsewhere, that he oft meaneth the inward Testimony and life of it, which is Christ, is most clear, as when he sayeth, O! *when will thy Word come unto me*; for *David* being a prophet, he waited for the Word of God to come into his heart, immediately, as did the other Prophets; and certainly, that is the word of

the Lord, in a higher and more excellent ſenſe than any outward Teſtimony; but yet every outward Teſtimony that cometh from the life, and is held in the life, we do moſt freely acknowledge, and have done ſo from the beginning, that it is the Word of God; for the life of it is Chriſt, which was before the words were, and in whom they have their end, and accompliſhment; And thus, when we ſay, the Scripture is not the word of God, our meaning is, the bare Letter is not; nor Secondly, the bare humane ſenſe, which the meer humane, and natural underſtanding of man, can reach unto, and frame of it, is not the word of God; far leſs the corrupt and perverſe gloſſes, which men that are declared enemies to the divine inſpiration of the Spirit, in our days, have put upon it: but the words and Teſtimony, both inward, in the heart, and outward, in the mouthes and ears of all that receive and hold them in the life, may be called, the word of God as aforeſaid; for they are not underſtood, as ſeparated from Chriſt the life of them, even as we may call the living body of a man, as we ſee him to move and walk, a living man, although it is rather and more principally, the Soul that is the man, than the body; but the meer dead body, is not the man, and no more is the meer letter, which any holdeth, without the Spirit of Chriſt;

Christ, the word of God; and we may well say, that word which doth at any times to quicken our Souls unto God, and livingly doth refresh and comfort us, whether in a meer inward Testimony, or in both the inward and outward Testimony, is Christ, that eternal Word, which created the Heavens and the earth, without whose quickning vertue and life, every thing is dead.

Rector. p. 8. *Citing* Imm. Rev. p. 69. *Reproofs of instruction are the way of Life, to keep thee from the evil Woman; that is the false deceitfull Whorish Spirit, &c. That this is a real woman, I am as sure, as that any whore in England is a woman; for the discourse being continued, thus it is said,* p. 70. *He that goeth into his Neighbours wife, shall not be innocent, &c.*

Corrector. Admit that a reall Woman is meant, Doth it mean one only Woman, or rather all Women that do Adulterate, and seek to defile others by so doing? and then I am sure, that Whorish Spirit of which I have writ, shall be comprehended in the number: I do not deny, but the words may be partly understood of Women in the ordinary sence, but that they are only to be understood so, I see not the least convincing reason from any thing thou sayest; surely, though thou callest thy self *Rector* of *Arrow*, yet here, as oft else-where, thou hast not right-

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ly levelled, nor directed thy Arrow, and therefore haſt thou miſſed thy Mark; nor doth the continuance of the diſcourſe, *Prov.* 6. 29. 32, 33, 34. prove, in the leaſt, that it is either only, or principally, an outward Woman: for doſt thou not know, that it is ordinary in Scripture, the diſcourſe being continued, to paſs from one thing unto another; ſometimes with, and ſometimes without any connexion of the matter or thing delivered: See *John* 2. 14, 15, 16, 17, 18, 19. where the continued diſcourſe is concerning the Temple of *Jeruſalem*; and yet when Chriſt ſaid, deſtroy this Temple, he meaned not the Temple of *Jeruſalem*, but the Temple of his Body, *vtrſe* 21. Alſo, *John* 4. from *v.* 6. to *v.* 9. the diſcourſe being of outward Water; yet immediately after, *v.* 10. Chriſt ſpeaketh of Water, in another ſence; namely, of the Spiritual Water, which is the Spirit; and alſo from the outward Leaven, Chriſt transferreth the diſcourſe to Bread and Leaven in another ſence. See *John* 6. and *Mat.* 16. 6. compared with *Matthew* 15. 32, 33. and as this is ordinary in many places of Scripture, ſo more eſpecially in the Book of *Proverbs*, where in one Chapter, many things are ſaid in a continual diſcourſe, without any connexion of the matter; and where exceeding many things are parabolically and myſtically underſtood, as the very Title of

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the Book doth plainly import; and in farther confirmation hereof, that by the Whoriſh Woman, is underſtood, not only, or principally, an outward Woman, but under the ſign or literal ſenſe of a Woman, is underſtood, a Whoriſh Spirit, which is the Spiritual and Myſtical ſenſe, we are to conſider; that the Divine Wiſdom which is Chriſt, is held forth unto us at large, under the figure of a Woman, and the Servants of this Divine Wiſdom, as her Maids, *Proverbs* 9. 1, 2, 3. Yea immediately from the ſtrange Woman, he paſſeth to diſcourſe of another ſort of a Woman, which he calleth Wiſdom, and is no other than Chriſt, the Wiſdom of God: which twofold deſcription, the one of the one ſort, and the other of another ſort, by way of antitheſis & contrariety, doth ſo Evidently prove the thing that I ſay, that certainly he is very blind or inconſiderate, that doth not acknowledge it. I could here alſo produce the authority of both *Jewiſh* and Chriſtian Writers, who have expounded this ſtrange and Whoriſh Woman, after this ſame manner; but for briefneſs ſake I ſhall forbear, and paſs to what followeth.

Rect. p. 9. *Citing* Im. Rev. p. 75. *The Seven Spirits of God are one Spirit. —— Now whether St.* John *by theſe Seven Spirits, mean Angels, or the Holy Ghoſt, is to be conſidered.*

Cor. Although thou doſt challenge this as a

falſe

false interpretation, that the Seven Spirits of God are one Spirit, whereas thou wilt have them to be but Angels, which are Creatures, I hope to make it appear, that not my interpretation of this place, but thine, is false, and so false, that it doth really contain manifest Idolatry; to wit, a worshipping of Angels, and Praying unto them; for *Rev.* 1. 4. The Apostle *John* doth Pray for Grace, unto the Churches, from God the Father, and from the Seven Spirits which are before his Throne, and from Jesus Christ: This doth evidently prove, that by the Seven Spirits, are not to be understood, any Created Angels, who are our fellow Creatures, seeing *John* doth Pray unto these Seven Spirits, and placeth, or classeth them together with God the Father, and Jesus Christ the Son, as equally concerned with the Father, and the Son, in giving Grace to the Churches. Now, whereas thou dost interpret them to be Created Angels, thou dost hereby affirm, that *John* prayed unto Created Angels, and so accusest him of gross Idolatry; & also thou dost confirm the *Papists* in their Idolatry, & Idolatrous worshipping of Angels; & whether or not, the *Pope* & Popish Church, will thank thee for this, as thou dost most unjustly insinuate against us in another case, see thou to it. And as to thy proof that they are Seven Angels, from *Rev.* 8. 2. and

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that they are ſaid to ſtand before the Throne, I Anſwer, thy proof hath no weight. For 1*ſt*. How doſt thou prove, that theſe Seven Angels mentioned, *Rev.* 8. 2. are theſe Seven Spirits, mentioned *Rev.* 1. 4.? Again 2. It ſoundeth no more harſh, that they are before the Throne; nor is it harſh, that the Lamb which is Chriſt, is ſaid to ſtand before the Throne; nor is it any more harſh than to ſay, the Spirit of God is ſent, or that God himſelf is ſaid to walk, to reſt, *&c.* which are figurative ſpeeches; And yet 3*d*. They are not ſaid to ſtand before the Throne, but to be before it, *Rev.* 1. 4. See alſo *Rev.* 5. 6.

Reſt p. 10. *Why ſay you, St.* Paul *was on Earth, when he heard the unſpeakable words, when he tells you, that himſelf knew not?*

Cor. Paul doth not ſay that he knew not, whether he was upon the Earth, or not; ſee the words, 2 *Cor.* 12. 2. only he telleth, that whether in the Body or out of the Body, he could not tell; how he could well be upon Earth, and yet out of the Body, namely by a Spiritual abſtraction or ſeparation of Soul from the Body, and from all the bodily ſenſes (the natural union ſtill remaining between the Soul and the Body) as it happeneth, in a rapture.

Reſt. *How! Caught up into the Third Heavens, which ſignifieth the greateſt diſtance, and yet not removed,* p. 21. *Cor.*

Cor. Yea very well, not by any Local removal, but by a Spiritual Motion, more than ordinary; so that the glory of the Third Heavens were opened unto him, as it was unto *Stephen*, when he was upon Earth, *Acts 7.* Nor doth *Paul* his being caught up, signifie a Local distance, or absence, otherwise when *John* was caught up in the Spirit, the Spirit was Locally distant from him, which is absurd; such weak kind of reasoning doth more become Children, or Idiots, than a Rector or Governour of mens Souls.

Rect. *And then St.* Paul *having that birth before, was in Heaven before he was caught up thither: And so is every regenerate man at present.*

Cor. This is no great Riddle nor Paradox to the least Child of the New Jerusalem. *Paul* indeed was before in Heaven, and so is every Regenerate Man at present; but yet his being Caught up into the Third Heavens, signifieth a more than ordinary Elevation of his Soul into a Spiritual beholding of the Heavenly glory; for *John* was in the Spirit since the first Moment that he believed, and so is every Regenerate Man, in some measure; but yet his being in the Spirit, (*Rev. 4. 2. And immediately I was in the Spirit*) signifieth somewhat more than ordinary; which Spirit notwithstanding, was as near him as his own Soul.

Rect.

Rect. Ibid. *So that it is no ſtrang or peculiar thing which our Saviour ſaid of himſelf, viz. That he was then in Heaven, whilſt he diſcourſed with* Nicodemus, John 3. 13.

Cor. It is both ſtrange and peculiar (as it ſeemeth) no leſſe unto thee, than unto *Nicodemus*, that one that is born of the Spirit, ſhould be both in Heaven, and alſo upon the earth at one time: And this is ſtrange unto every Natural and Unregenerate Man, but yet is not ſo to the Spiritual and Regenerate, *whoſe Converſation is in Heaven, and ſit in Heavenly places in Chriſt Jeſus*, and breath in a Heavenly Spirit; but yet Chriſt his being in Heaven is peculiar, and after another manner than that of the Saints alſo, becauſe he filleth all the Heavens with his glory, and is higher than they all, and is Aſſended above them.

Rect. Ib. *And I would then know, how he paſſed through two Heavens——and if you pleaſe, I would underſtand alſo from your inſpiration (not Conjecture) what theſe two Heavens are which he paſſed, to come to the Third.*

Cor. Becauſe I find thee here in a ſcoffing Spirit, and alſo that thou doſt deſpiſe ſuch miſterious and deep things, I have no freedom, nor pleaſure to anſwer thee, in ſuch queſtions which are not neceſſary at preſent for me to anſwer. But ſeeing thou diſ-

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owneſt all Divine inſpiration in thy Soul, whereby to receive the knowledge of Heavenly, and Divine things, as thou doeſt expreſly, *pag.* 74. 75. (whereof I may take further notice in its proper place). What, haſt thou but Conjecture, whereby to tell us, what either the Firſt, Second, or Third Heavens are, or whereby to underſtand any interpretation of Holy Scripture; and ſurely, theſe who receive thy interpretations from thy bare Conjecture, and meer Natural underſtanding without inſpiration; have but ſmall encouragement; and if not Inſpiration, but Conjecture, can do the buſineſs, they may as well Conjecture unto thee, as thou mayeſt do unto them; and may as well, any one of them deſerve to be called Rector of *Arrow*, as thy ſelf.

Rect. *pag.* 12. *Be truly ſerious, and tell me, whether Chriſt Aſcended up above the Clouds, I mean Ten, or Twenty Miles diſtant from earth upward.*

Cor. I do ſeriouſly and truly tell thee, as I faithfully believe, that Chriſt did Locally Aſcend upwards into the Heavens; whence alſo he ſhall deſcend, at the time of the Reſtitution of all things, and thither ſhall he again Aſcend with the Saints at the Reſurrection; but as to Number of Miles, the Scripture being ſilent, it is in vain to inquire, and it would be alſo in vain to anſwer ſuch

such a frivolous and unlearned question.

Rect. Ib. *especially, since this paradice is the Third Heaven,* ver. 4.

Cor. It is not said *verf.* 4. That paradice is the Third Heavens, therefore concerning such a thing, as not being Essential to the present Controversie, I shall not contend. It sufficeth unto us to believe, that the Souls of the righteous at death, go into Heaven and paradice (as they are already in some measure in Heaven, even while in the body) which Heaven is both near hand and far off: But how many Miles they do or can go into these Heavens, is an unnecessary question.

CHAP. II.

Rect. p. 13. *THe Text which proves, as you suppose, that Christ hath another body besides that which was visible Flesh and Blood, of a Spiritual substance,* is John 6. 50, 51. From whence I suppose you would argue thus.——

Cor. John 6. 50, 51. Is indeed one of the places of Scripture, which we bring to prove that Christ hath Flesh and Blood, that cometh down from Heaven, that is a spiritual substance; However, I do not approve of

thy way of forming the Argument for us, and therefore I am not concerned to Trace thee, in thy Answer, wherein thou dost as a man that fighteth against his own shaddow: Let the place it self, *John* 6. 50, 51. be well observed, and without any other reasoning, than what is simply contained in the words of Christ, the Truth of what I affirm, will appear unto that eye which is open to see it: The bread that a man may eat of and not dye, cometh down from Heaven, and that very bread is his Flesh, and therefore he hath a Flesh that cometh down from Heaven. Now thy answer to the Argument of thy own devising, will not serve here, where thou sayest, bread in the Major and Minor, hath different significations; as in the Major, whole Christ; but in the Minor, only part of Christ; for besides that, the Scripture Teacheth thee nothing of this distinction, the plain and express words of Christ doth evidently refute it, that speak of the very self same bread, both that it cometh down from Heaven, and also that it is his Flesh, *ver.* 50, 58.

Rect. p. 14. *As the Son of man he came not from Heaven.*

Cor. *This is contrary to Christs words, who Sayeth, no man hath Ascended up to Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven.* And

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John 6. 62. *And what if ye shall see the Son of Man Ascend up where he was before. And thou say'st*, p. 14. The Flesh is not the bread as that signifieth whole Christ, but only a part of Christ; *Is Christ divided? Christ* saith, *I am the living bread which came down from Heaven*, &c. *And the bread that I will give for the life of the world, is my Flesh.* Now do we pervert Scripture, or thou, who say'st the bread signifieth but only a part of Christ, whereas Christ doth not say so. And as concerning visible Flesh, nothing is mentioned in the pages cited by thee out of *G. B.* one way or another, but *the Word became Flesh, and dwelt among us.*

Again, *whereas thou say'st, that Christ having said that he is the bread of Life that came down from Heaven, shews in dying for us, that his death is our eternal Life; I ask thee* what Scripture saith, that his death is Eternal life, without our feeding upon his Flesh and Blood. And whereas again, *thou sayst, thou wilt prove that the Flesh and Blood spoken of*, John 6. *are not a Spiritual, invisible substance:* then what must we *infer* from this interpretation of thine, but that we must eat visible Flesh, and drink visible Blood? But when the *Capernaumits* understood it of visible Flesh and Blood, he told them, he *that eateth my Flesh, and drinketh my Blood, dwel-*

leth in me, and I in him, to signifie that it was an inward invisible eating, of an inward invisible substance, whereof he did speak. Also he said, John 6. 61, 62, 63. *Doth this offend you? what and if ye shall see the Son of Man Ascend up, where he was before; it is the Spirit that quickneth, the Flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are Life.*

Rect. *For to give his Flesh for the life of the World, signifies to offer up himself a Sacrifice for sin by death upon the Cross,* &c.

Cor. Hereby thou would'st prove, that by the Flesh of Christ, is only meant his visible Flesh; But did Christ give no other thing than the visible Flesh for the life of the World? Did he not also give his Life and Soul? did he not *Pour out his Soul unto death? and was not his soul made an offering for sin? Isa.* 53. 10, 12. And although his Soul did not die, yet he suffered in his soul, and that more Heavily than the visible Flesh could suffer: so that before he was Crucified, he said, *My soul is exceeding Heavy unto death.* And these sufferings of his soul, are called the *Travel of his soul,* Isa. 53. 11.

Rect. pag. 19. *You must affirme, that the spiritual flesh was offered, and died, and so obtained redemption for us.*

Cor.

Cor. It was ſaid by Chriſt himſelf, that *he came to give his life a Ranſome for many*; Mat. 20. 28. Mark 10. 45. And this life of Chriſt is more than the viſible Fleſh, and therefore, ſomewhat more than the viſible Fleſh, is the ranſome and offering, by which life of Chriſt we are ſaved; and *who ever doth eat his Fleſh, and drink his Blood, hath this life in him*; ſee *Rom.* 5. 10. compared with *John* 6. 53, 54. Moreover, Chriſt his giving his Fleſh for the life of the World, is more than to offer up his viſible Fleſh upon the Croſs; for *he giveth his Fleſh to eat, and his Blood to drink*; whereas many that believe Hiſtorically, that his viſible Fleſh was offered upon the Croſs, do not eat his Fleſh, and drink his Blood, for they have not life in them; and therefore this eating his Fleſh and drinking his Blood, is ſomewhat more than an Hiſtorical belief of what Chriſt did outwardly ſuffer upon the Croſs: Neither doth it follow, that becauſe his ſpiritual Fleſh was offered up, together with the viſible Fleſh, that therefore it alſo dyed; for his ſoul was an offering according to the expreſs words of the Scripture, and yet his ſoul did not dye: Nevertheleſs, after ſome ſort he ſuffered death, both inwardly and outwardly, for *he is the Lamb ſlain from the foundation of the World*, Rev. 13. 8. *And he hath been Crucified in* Sodom *and* Egypt *ſpiritually ſo*

called, Rev. 11. 8. and there are who *Crucifie to themselves again the Lord of Glory*, Heb. 6. 6. But this inward death, and Crucifying of Christ, is not to be understood after the manner of the outward death, or as if his Life could be simply and absolutely Crucified and extinguished; for it is of an immortal Nature, and in it self cannot dye; but yet as unto men, he is said to be Crucified, when they by their sins do afflict and press down his tender Life in them.

Rect. You interpret the life, which is by Christs Flesh, of his quickning of our souls by his Life and Spirit which dwelleth in us, which is quite another thing than to give it for the Life of the World, that importing dying as a Sacrifice, and atoning for sin.

Correct. By Christ his giving his Flesh for the Life of the World, we understand both the offering up of his Flesh at his dying for us upon the Cross, and also his giving us his Flesh to Eat, and his Blood to Drink; for even as the Priests under the Law, were to Eat of the Sacrifice, and to have the blood sprinkled upon them, so believers under the Gospel are to *Eat the Flesh of Christ, and drink his blood.* And moreover, we do most willingly acknowledge, that the benefit and vertue of his outward Flesh that was broken upon the Cross; and of that Blood which was shed, doth Spiritually extend unto

to us, both both for our quickning and cleansing; As also by the power and vertue of the body of Christ that was raised from the dead out of the Grave, on the Third day, and rose and ascended a spiritual and glorious body; We do believe, that we also shall be raised up, to have an immortal, spiritual, and glorified body, like unto him; and that by the same mighty power, which raised Jesus from the dead. But this Vertue is not any visible thing, nor is the glorified Body of Christ visible Flesh; and therefore, thou dost Grosly Erre, to say as thou dost, *pag.* 16. *Line* 10. 11. *The Son of Man is visible Flesh:* For seeing the body of Christ is glorified, and wholly spiritual, (as the body of every true believer shall be at the Resurrection) how can it be *visible Flesh?* and Christ the second *Adam* is called in Scripture the quickning spirit, but not visible Flesh. Therefore in this, thou dost Grosly Erre, and needest Correction.

Rest. *Shew another Text if you can, that speaketh thus of a spiritual Flesh of his,* p. 19.

Cor. Here thou giveſt away thy own cause with thy own hands, thou pleadſt altogether against the spiritual Flesh of Christ; and now these words of thine do grant, that *John* 6. 50, 51. speaketh of a spiritual Flesh of Christ, But what if I could not let thee see another place in all the Scripture for it,

is not one place of Scripture, if it prove the thing a sufficient witnesse? And although I could give other proofs, yet at present I see no need to alledge any more, untill thou give a more Convincing answer to what is already brought. And I put thee to prove, by any one place in all the Scripture, that Christ hath now any other Flesh or Body, but that which is spiritual.

Rect. p. 20. *The Flesh and Blood here, are two distinct things.* ver. 53. *Whereas the spiritual substance, which you imagine can have but one part.* — *Spiritual Flesh cannot be broken, nor spiritual blood shed (and indeed there are not these two distinct parts in a spiritual substance) nor are the bread and wine in the Lords Supper, Symbolls of such.*

Cor. Whether the Flesh and Blood, mentioned, *Joh.* 6. 50, 51. be two distinct things or not; or whether a spiritual substance hath not distinct parts, is not Essential to the present debate, and thou dost but meerly Assert it, without any shaddow of proof? But suppose it be so, that a spiritual substance hath not distinct parts, may it not therefore have distinct names, and may there not be a cause for those distinct names, as having distinct Vertues and Operations? When Christ said, *The Words that I speak unto you, they are spirit, and they are life,* Joh. 6. 63. Is this spirit and life distinct things, or onely distinct names? If distinct things, then

why

why may not the Spiritual Flesh and Blood of Christ be distinct things also? and if onely distinct Names of one thing, why may not also, Flesh and Blood in a spiritual sense be but distinct names of the same thing? and indeed it is very plain by the words of Christ, that by his Flesh and Blood, *John* 6. 50, 51. He meaneth only *spirit and life*; *the Words said he, that I speak unto you, are spirit and life*; *it is the Spirit that quickneth, the Flesh profiteth nothing*. Next, whereas thou sayest, spiritual Flesh cannot be broken, nor spiritual Blood shed. How Carnal and Grosse art thou, here in thy understanding? although it cannot be so in a grosse and visible manner, yet canst not be spiritually so? Do we not read in Scripture of a *Broken spirit*? and yet according to thy manner of reasoning, thou might as well say, a spirit cannot be broken; for it being a spiritual substance, hath not distinct parts. Such reasoning as this, doth more become a School-Boy than thee. Again, why cannot spiritual blood be shed, as well as the *Holy Spirit is said to be shed*, Acts 2. 33. Tit. 3. 6 And whereas the Scripture speaketh *of Measures of the Spirit*, thou might'st as well reason against them, that a spirit hath not distinct parts, and therefore hath not *Measures*; But whereas thou should'st compare spirituals with spirituals, thou equallest spirituals with carnals, accor-

ding

ding to thy grosse and carnal understanding. And as concerning the bread and wine, which Christ gave to the Disciples, I say they were Symbolls of Christs Flesh and Blood both ways; and although the Saints do not eat the visible Flesh of Christs, and drink his visible Blood, yet they partake of the benefit and vertue of both his Flesh and his Blood, and the substance of both doth remaine, which is his glorified body in Heaven; and the vertue of which doth really extend unto the Saints, both in Heaven and on earth, by which they are spiritually refreshed and Nourished, as with meat and drink; and thus we do not divide Christ, nor his Flesh and Blood, although a distinction there is, betwixt that Flesh which he had from the beginning, (and which the Saints fed upon in all Ages from the beginning, otherwise they could not have had life in them) and that which he took upon him in the Virgins womb.

Rect. *And that he gave his bodily Life, that which he took of the blessed Virgin for the Life of the world, I hope you will not deny, yet I find some odde passages in your writings.*

Cor. Nay, we do not deny it, nor is there any thing in these passages to prove the contrary; and though they seem odd unto thee, that is no more than what Christ his own

Doctrine

Doctrine ſeemed unto theſe, *John* 6. 60. And whereas alſo thou doſt quarrel with ſome words of *G. F.* in his Catechiſme, *that the bread which is the Fleſh, is not humane Fleſh, and humane Body:* To this I anſwer. And ſo it is plain, that the Fleſh which is the bread, that cometh down from Heaven, *John* 6. 50, 51. is not Humane. And indeed, even the outward and viſible Fleſh which he took of the Virgin, ſeeing it was not produced or formed by Humane Generation, but by a Divine Conception, through the over ſhaddowing of the Holy Ghoſt; and did far excel the Fleſh of all other men that ever were ſince. Inſomuch alſo, that after death, it was not ſubject to Corruption; the name, Humane, is but too mean a Title, whereby to expreſs it; far leſs ſhould it be ſo called now, when it is glorified, and it is altogether Heavenly and Spiritual; nor doth the Scripture any where give unto his body ſuch a name, as Humane. *The firſt Man is of the Earth, Earthy; the Second Adam, the Lord from Heaven,* 1 Cor. 15. Heavenly.

Reſt. *Tertullian underſtands the Text of the viſible Fleſh,* p. 19. *Citing ſome words out of him,* de carne Chri. *cap.* 13.

Cor. Tertullian doth not ſay, that we muſt eat viſible Fleſh, nor do his words cited by thee, ſay any thing againſt us; for he is only refuting them who did affirm, that the outward

outward Flesh of Christ, was not a distinct thing from his Soul, which doth not touch us, who affirm no such thing.

Cyrillus, or as some think *Origen* on *Levit. Lib. 9. Tu Qui ad Christum*, &c. in *English* thus. *Thou who art come unto Christ*, the true High Priest, who by his Blood hath made God propitious unto thee, and hath reconciled thee to the Father: Rest not upon *the Blood of the Flesh*; *but rather look unto the Blood of the Word*, and hear him saying unto thee; *This is my Blood that shall be Shed for you, unto the Remission of Sins.* He that is instructed in the Mysteries, knoweth *the Flesh and Blood of the Word of God.* Let us not therefore stay upon these things, which are known to the understanding, and cannot be known to the ignorant. And to the same purpose, he writeth at more length; *Lib. 7.* where he hath these words that follow. But yee, if ye be the Sons of the Church; if taught in the Evangelical Mysteries, *If the word made Flesh dwell in you*, acknowledge the things, which we say: and a little after he saith. Not only in the Old Testament is found the killing Letter, there is also in the New Testament, the Letter which killeth him, who doth not Spiritually attend unto the things, which are spoken. And in his first book on *Levit*, he saith, that in Christ there was a twofold Sacrifice:

and

and how that he ſhed upon the Earth his Material Blood, but that with the *Living Vertue of his Body*, he Sprinkled the Heavens.

Moreover *Hilarius*, of great eſteem among the Fathers ſaith, concerning the Body of Chriſt, that was Born of the Virgin. *Lib.* 10. *de Trinitate.* Jeſus Chriſt was not formed by the nature of humane conception, and that the original of his Body, is not of an humane conception, where it is ſhewed to be an *Heavenly Body* (and yet he affirmeth, that it had of the Virgins ſubſtance in it) alſo he plainly affirmeth, that both the Soul and Body of Chriſt, are of a more excellent nature, than theſe of other Men; although having all that belong to the true eſſence of Man, either in Soul or Body. And he ſaith further: *Quid per naturam humani corporis conceptâ ex ſpiritu ſancto, caro judicatur*, i. e. Why is the Fleſh conceived of the Holy Ghoſt judged by the natnre of an humane Body? So we ſee, he findeth fault with the word Humane as well as *G. F.*

Chap.

CHAP. III.

Rect. *BUt this Text*, John 17. 24. *speaks not of the Saints being with Christ, and beholding his Glory, whilst they are upon Earth, by his operation in the Hearts; but of their real presence with him in Heaven after this Life, and then, and as so beholding his Glory.*

Cor. But why may it not speak of both, the one without prejudice of the other; Doest thou not know that maxime, *Subordinata non pugnant*, Subordinates are not contrary. I do freely acknowledge, that the words, *John* 17. 24. are to be understood of the Saints, beholding the Glory of God, and of Christ, after this Life; and which Words of Christ have not their full accomplishment, untill the Resurrection of the Dead: But yet I say, it is also in part fulfilled unto the Saints, even here in this life; so that they do really behold his Glory, even in the Mortal Body; for did not *Stephen* see the Glory of God, when upon Earth? *Act.* 7. 55. And if thou shall say, this was extraordinary, however it doth contradict thy assertion; and although it might be

be extraordinary as to the degree, and other circumstances, yet not as to the nature and substance; for it is said, *He being full of the Holy Ghost, looked up Steadfastly into Heaven, and saw the Glory of God*; and therefore they, who receive any measure of the same Spirit, so as by it to be sanctified and made pure in Heart, do also in measure see the Lord, and his Glory, even in this life, and are partakers of Glory (as *Peter* was, 1 *Pet.* 5. 1.) That is, further to be revealed. And did not the Apostles see his Glory, *John* 1. 14. and *That inwardly by the Shining of God in their Hearts*, 2 Cor. 4. 6. Yea, and did not the believers in the primitive times, all *with open Face, behold the Glory of the Lord*; 2 Cor. 3. 18. And was it not promised, that in the latters days, under the Gospel, *They should see the Glory of the Lord, and the excellency of our God*; Isa. 35. 2. and *Isa.* 40. 5. *And the Glory of the Lord shall be revealed.* Isa. 33. 17. *Thine eyes shall see the King in his beauty.* And were not these promises fulfilled upon Earth, and yet more abundantly to be fulfilled. And hath not the *New Jerusalem, that descendeth out of Heaven, from God, the Glory of God, and doth not the Glory of God lighten her*; Rev. 21. 11, 23. And is not that a State to be witnessed upon Earth.

Rect. *For thus it is said*, 2 Cor. 5. 6. *whilst*

whilst we are at home in the Body, we are absent from the Lord.

Cor. These words of *Paul* are not to be understood of any absence simply and absolutely, whilst we are in the Body, but only comparatively; for *Paul* did Witness a blessed injoyment of the Lords presence with him, even in the Body; so that he said, *I live, yet not I, but Christ that liveth in me*; Gal. 2. 20. And did not the Lord promise that he *would dwell in his People, and walk in them*, 2 Cor. 6. 16. And did not Christ say, *If a man love me, he will keep my Words, and my Father will love him, and we will come unto him, and make our abode with him*, Joh. 14. 23. and did not *John* say 1 *John* 1. 3. *and truly our fellowship is with the Father, and with his Son Jesus Christ*; and was not *John* then in the Body, and the other Apostles. All this proveth clearly, that the Saints had, and still have, a very blessed enjoyment of the Lord; even in the Mortal Body; which yet in respect of that which is afterwards to be enjoyed, after this life, is but *as a first-Fruits, and as an earnest*; 2 Cor. 1. 22. and *Eph.* 1. 14. And yet so large is that which may be attained, of the Divine enjoyment in this life; that it is called the *Riches of the Glory of his Inheritance in the Saints*, Eph. 1. 18. *And the Riches of the Glory of the mystery in the Gentiles*,

made

made manifest to the Saints; Coll. 1. 26, 27. But so long as thou art an enemy to Divine Inspiration and Revelation in the Souls of Men, thou cannot see this Glory, and therefore it is no wonder, that thou canst not believe it: For by the Spirit of Wisdome and Revelation only, is the eye of the Heart opened, that can see it: *verse* 17.

Rest. p. 22. *Whereas then he prayed, that they that are his, may be with him; it is manifest, he meant, that they might come to the Father as he did; he removed from Earth into Heaven.*

Cur. All this is granted, but yet he means also that they might have a measure, and earnest of that future enjoyment before they departed: For what was that plentiful effusion of the Spirit upon them, after his Ascension, but a Fruit and return of his Prayer; and did not *Paul* say, *Our conversation is in Heaven, and he hath set us down in Heavenly Places, in Christ Jesus*, and were not these Heavenly Places in a true sense, some of these *Mansions* which *Christ went to prepare for them*; And is it not said, *Heb.* 12. 22, 23, 24. *But ye are come unto Mount Zion, and unto the City of the Living God, the Heavenly* Jerusalem, *and to an innumerable company of Angels, and to God the Judge of all, and to Jesus the Mediator of the New Covenant?*

Covenant? And were not they upon Earth at that time; and was not this after Christ had Ascended? And whereas thou art at such pains to prove, that the Saints are to come unto Christ in Heaven, after this Life, thou mightest have spared all that pains, since we deny it not; and the Scripture giveth a better account of it, than thy words can do; But nothing thou hast said, doth prove in the least, that the Saints in this Life, do not enjoy a measure, and beginning of that Blessed Vision of the Glory of the Lord, which is all that we plead for, and which my words *cited* by thee, do hold forth.

Rect. *You might also have observed a difference betwixt Christ's being with us, in our Hearts, and our being with him in Heaven.*

Cor. Christ is not only with his Saints in their Hearts, but they are also with him in Heaven, in a true sense; for they are said *to be Risen with him,* and to Sit in *Heavenly Places in him,* Coll. 3. 1.

Rect. *You may as well say, that the Saints on Earth, see the Kingdome of Heaven,* i. e. *are entered into it, and are possessed of Eternal Life, which yet we are told, they receive in the World to come.*

Cor. And so they are in some measure, although not in the fulness of it, for did not the Apostle say, *That they were Translated*

out

out of the Kingdom of Darkneſs, into the Kingdom of the dear Son of God, Coloſſ. 1. 13? And, Did not *Chriſt* ſay, *He that believeth in me, hath Eternal Life*, Joh. 3? Namely, in a real Poſſeſſion of a Beginning and Firſt Fruits of it; which is the Earneſt of the Fulneſs that is to come. And, Did not *John* ſay, *Your Brother and Companion in Tribulation, and in the Kingdom*, &c. *Rev.* 1. 9? And if thou ſay, all this is meaned of the Kingdom of Grace; I anſwer, The Kingdom of Grace, and of Glory, differ not in Nature and Subſtance: For *Faith is the Subſtance of Things hoped for*, Heb. 11. 1. And *Chriſt* doth call the Kingdom of Grace in the Heart, *The Kingdom of Heaven*; and compareth it to a *Grain of Corn*, Matth. 13.

Rector. *My preſent Buſineſs, is only concerning the Interpretations of Scripture.* p. 24

Correct. And I do apppeal unto all thoſe, whoſe Eyes the Lord hath opened, Whether thy Interpretations or ours, be moſt according to the Truth? and, Whether ſome of thy own Interpretations, be not as groſs, and differing from the true Senſe, as ſome of theſe of thy own deviſing, upon a Suppoſition; where thou doſt ſport and play thy wanton Mind with Scripture Words, ſuppoſing Interpretations that were never ſuppoſed by any, (far leſs given) but by thy ſelf? Which, to uſe thy own Words againſt thy ſelf, if this be not

to have a *little Madness*, a *pure Fanatick Brain*, to be *Temerarious* and *Ignorant*, I leave unto Wise Men to consider.

Rector. *Citing* Immediat. Revel. *pag.* 77. *concerning the Words of* James 5. 9. Grudge not against one another, Brethren, lest ye be Condemned: Behold, the Judge standeth before the Door. *Christ standeth by in the Door: If ye grudge, he will hearken the least Motion of that Nature; and Condemn it by his Light, which shineth in your Consciences.*

Correct. Here finding fault with the Sense given by me, thou wilt have it to be understood only, to punish for Sin; where thou fallest into thy old Fault, of making Subordinates to fight one against another, which yet do very well agree: For, Doth not *God* his punishing of Sin, imply a Conviction, and Condemnatory Sentence, previous thereunto? And, as the *Lord* shall Condemn the Wicked at the last Day, Doth he not also Condemn them, when they sin in their Consciences? And, Doth not the Light that is in them, Condemn and Judge them, according unto *Joh.* 3. 8. *Tit.* 3 11.

Rector. *Who can believe, but that the Apostle deters them from Sin by a greater Argument, than the Condemnation of the Light within them? As if he only said, Grudge not one against another, lest ye be Reproved by the Light of Christ in you.*

Correct. I did not say, That the Condemnation by the Light within, is the only Argument; That's thy Perversion and Abuse of my Words. But this I say, It is a great Argument to deter any Man from Sin, that hath the least Sense of Sin: And when the Light of the Lord *Jesus* Condemns a Man for Sin, it setteth before his Eyes, in the most lively and exactest manner, the Punishments that he may expect, if he repent not; and these, both inward and outward: As also, both these of the present Life, and after Death; as also, at the great Day of Judgment. And none of these Punishments, even the greatest imaginable, have that due Force upon the Souls of Men, to deter them from Sin; but as they are made sensible by the Light and Spirit of *Christ* in their Hearts, that they are due unto them: And therefore, the inward Conviction and Condemnation for Sin, by the Light of *Christ* in the Conscience, is exceeding forcible to deter from Sin, where Men are not past all feeling; and so necessary, that where that inward Condemnation by the Light is not felt, all other Arguments from the bare Natural Consideration of the Punishments to come, in the meer Natural Understanding, have not sufficient weight. And, Why may not the *Judge standing at the Door*, be very well understood, of his Nearness unto Men, to Reprove and Judge them for a-

ny thing they do, or think amiss; seeing, by the like manner of Speech, *Christ* doth signify, how near he is unto Men, in his real Presence, *to call & invite them, to open unto him?* Rev. 3. 20. *Behold! I stand at the Door, and knock; If any Man hear my Voyce, and open the Door*, &c. Now, What *Door* is this? Is it not the Door of the Heart? And therefore *James* 5. 9. can well be understood of the same.

Rect. *I observe to you, that External Punishment is frequently meant; to wit, by being Condemned.* pag. 27.

Correct. And it is also used frequently, yea, more frequently, in another Sense; for which, see *Job.* 3. 18. *Rom.* 8. 3. *Tit.* 3. 11. *Rom.* 8. 34. And moreover, seeing the Apostle *James* is giving this Exhortation unto Believers, it cannot be supposed, that *James* did so mean; That for the smallest Offence, or least evil Motion of a Grudge, or some Impatience given way unto, that *God* would punish them with Hell-Fire; otherwise, few on Earth would escape: Whereas, although the Lord doth not punish every Sin with Hell-Fire, but forgiveth many Sins, yea, all Sins that a Man truly Repenteth of; nevertheless, if the Sin be never so small, the Light of the Lord in his Heart, doth Condemn it. I do not here determine what the least Sin may deserve, in strict Justice; but this I say, *God* doth

doth not punish every Sin with Hell-Fire, which is only the Condemnation of the Impenitent; but yet he Condemns every Sin, even the smallest Evil Thought in the Heart. And therefore, Condemnation, in this Sense, is rather here to be understood.

Rect. *Christ's Reproving by his Light within, is common to all times.*

Correct. Nay, not so neither: For sometimes, after a Man hath sinned after manifest inward Convictions, the Lord doth cease to be a Reprover unto him, and keepeth Silence; as it is *Psal.* 50. 21. But this is a fearful Judgment of *God*, to whom it so falleth out.

CHAP. IV.

Rect. p. 29. *Citing divers of our Friend's Books; and particularly,* G. Whitehead, *Nature of Christianity,* p. 29. *concerning* Heb. 9. 28. *Christ was once offered, to bear the Sins of many; and unto them which look for him, he shall appear the second time, without Sin unto Salvation.*

You falsly interpret these latter Words of Christ's *appearing in the Heart, to destroy Sin, and free from its Power.*

Correct. But, whether these Words may not very safely be understood, and are not real-

ly meant, of *Christ*'s *appearing in the Heart, to destroy Sin*; I desire the *Reader* to consider: 1. Because the Words of the Context, both going before, and also following after, do evince it; that it is the Principal Scope and Design of the Writer of this Epistle here, to shew, that *Christ*, his being offered up on the Cross, was of more Efficacy and Value to take away Sin, than the Offerings that were made often under the Law: See *Vers.* 13.14. *For if the Blood of Bulls, and of Goats, and the Ashes of an Heiffer, sprinkling the Unclean, sanctifieth to the purifying of the Flesh; How much more shall the Blood of* Christ, *who through the Eternal Spirit, offered himself without Spot to* God, *purge your Consciences from dead Works, to serve the Living* God? Again, see *Vers.* 26. *But now, once in the End of the World, hath he appeared to put away Sin, by the Sacrifice of Himself.* Again, after the said *Heb.* 9. 28. the same Purpose being continued, *Heb.* 10. *He sheweth, that the Law having a Shaddow of good Things to come, can never make the Comers thereunto perfect: Whereas* Christ Jesus, *by the one Offering of Himself, doth for ever perfect them that are Sanctifyed.* Afterwards, continuing the same purpose, he treateth of the New-Covenant; *Where God not only remitteth Sin,* but also writeth *his Law in the Heart.* Which Remission of Sin, and also, which Sanctification, even unto

to Perfection, he proveth, is the Effect and Fruit of the Offering of the Body of *Christ*, once for all, *Verſ.* 10. But this Fruit, or Effect of *Chriſt* his Offering, cannot be had but by his inward Appearance in the Heart, after that his outward Appearance, when he came outwardly to offer himſelf upon the Croſs: And therefore, his inward Appearance may well be called, *His Appearing the ſecond time, without Sin unto Salvation:* Namely, to effect that inward Cleanſing, and Sanctifying unto Perfection; for which he offered himſelf upon the Croſs. Again, 2. To confirm this yet more, he ſaith a little after, *Verſ.* 37. *For yet a little while, and he that ſhall come, will come, and will not tarry.*

Now, Whether was this *Little while* to be underſtood, of his coming into their Hearts, to produce the Fruit of his Offering up himſelf on the Croſs; which they ſtood in ſo great need of, to fit them for his laſt Coming? Or paſſing by altogether this coming into their Hearts, to be underſtood of his laſt Coming, at the end of the World; I leave unto the Spiritual, to conſider. Surely, a few hours, or days, are more eaſily underſtood to be that *Little while*, than his laſt Coming, which was diſtant many hundreds of Years: Although that alſo in ſome ſenſe, is but a *Little while*; namely, as unto the Lord. But

what this *Little while* is, see further, *Joh.* 16. 16. compared with *Joh.* 14. 18, 19. *I will not leave you comfortless, I will come to you.*

Now, Did he mean this at the last Day only, or when they were then alive upon Earth? See and consider the following Words; *Yet a little while, and the World seeth me no more; but ye see me:* And *Vers.* 21. *And will manifest my self to him;* and *Vers.* 23. *And we will make our Abode with him.* 3. It is a strained Sense, to understand by Sin, in that *Heb.* 9. 28. a Sacrifice for Sin: For, although sometimes it may be so taken in Scripture; yet there is no Reason, so to take it here: And the proper and natural, or genuine Sense, is only to be received, when no convincing Reason moves to the contrary. The Meaning therefore of the Words, without the least strain or force, is this, As Men are appointed once to dye, so *Christ* also dyed once: But *Christ* at his Death, was a Sacrifice unto *God* for our Sins, at his outward Appearance in the Flesh; and this not only for the Remission of our Sins, but for our perfect cleansing from all Sin, and perfect Sanctifying. Nevertheless, neither this Remission, nor Sanctification, can be obtained by his meer outward Appearance, until he appear in our Hearts, to apply the Vertue of that outward Offering: And therefore, you must look after his Appearance in you, to take away Sin; and *unto*

them

them that look for him, shall he appear the second time, without Sin unto Salvation. The words, *Without Sin*, having this Signification, to make a real End of it; and so no more to remember it, or charge it upon the Soul, than if it had not been.

Rect. *To appear without Sin, is as the Opposite doth shew, without being offered to bear Sin.*

Correct. That the Opposite doth shew any such thing, is only thy meer Alledgance: For the Opposite is only to shew the Difference betwixt other Men's Dying, and Christ his Dying. All Men dye once; but all Men are not, yea, none but Christ are an Offering unto *God* for the Sins of the World, when they dye.

Rect. *The Apostle had just said before, That* Christ *entered into Heaven, the true Holy of Holyes,* Vers. 24. *he speaking then of a second Appearance, must needs mean his coming out of this Place; and that after the same manner, that he went in;* viz. *by Local Motion.* pag. 31.

Correct. I deny the Consequence: For his coming again at the last Day, is not the nearest, and most immediate Effect or Consequence, of his going into Heaven: For the End of his Ascending in the first place, was to give Gifts unto Men, that he might dwell in them; and set up his Kingdom in their

Hearts,

Hearts, to prepare them for his last Coming and Appearance; which is more properly called his Last Appearance, than his Second: Otherwise, his Coming into Men's Hearts, should be none at all.

Rect. *The Similitude sheweth the Second Appearance of* Christ, *here spoken of, to be at the Last Day.* pag. 33.

Correct. That is but thy bare Supposition without Proof: The Similitude can be better Illustrated another way, as I have already shewn.

Rect. *Until then, do we all look for him; which, until the Last Day, even the very best, in whom he is already come, as to the Destruction of Sin in their Hearts.*

Correct. But that doth not prove, that this *Looking for*, Heb. 9. 28. is that Looking for him, which all true Christians expect at the Last Day. And here thou art at great Pains, *pag.* 34. to prove a thing, which we deny not; but believe with all our Hearts: And in believing the same, *We Rejoyce with Joy unspeakable, and full of Glory*, in all our Sufferings, Tryals, and Temptations; *Even that he whom we look for, will come again at the last Day; and raise us up, to Live with him for ever*, in an Immortal, and Incorruptible Body: And then shall we be saved, as well from all the Consequences of Sin, of all kinds, as now from Sin it self, in the Being and Nature

ture of it. For then, and not till then, fully, and in all Respects, shall Death be swallowed up in Victory; and that full Salvation and Enjoyment be attained, which all true Christians do yet wait for.

But I ask thee, Who are these best Ones, in whom he is already come, as to the Destruction of Sin in their Hearts? I suppose, thou meanest only the Saints deceased; seeing in thy Book, thou disputes so earnestly, against the Possibility of Perfection in this Life. And herein, thou fallest in with thy Brethren; who teach, that Salvation from Sin, is at a great distance, and not to be received in this present Life: So that, although thou differest from some of them, about the Meaning of (*Without Sin*;) yet as one running round in a Circle, thou meetest with them again, and pleads for the Remaining of Sin in the Best, so long as they live in the Mortal Body; denying the Salvation, which is indeed without Sin, by the Appearance of Christ in Men's Hearts; who cometh to save his People from their Sins, and not in them.

Rect. pag. 32. *Christ entered into Heaven; and cometh not out thence, but once, and that in the End of the World.*

Cor. And thus because it is said, *That Christ entered in once, into the holy Place*, as the High Priest, *once every Year*; therefore thou wouldest put Christ, and the Saints,

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at a distance, until the last day; and would have him, as invisible in all respects, as the High Priest was unto the People in the holy Place. But although Christ hath removed his outward and bodily appearance from us, that hindereth not his Spiritual presence, and appearance in our hearts, which is all that we contend for; as to a present enjoyment: And hath Christ no other way of Descending, but by a local motion, and Corporally? How then did *John* see him, *in the midst of the Golden Candle-Sticks*, after his Ascension? Moreover, that there is not such a distance betwixt Christ, that is gone into the Holiest, and his Saints upon Earth, as thou imaginest: See but *v.* 19. 20, 21, 22. of *Heb.* 10. *Having therefore boldness* (or liberty) *to enter into the holiest, by the Blood of Jesus, by a new and living way*, &c. *and having an High Priest over the House of God; let us draw near with a true Heart.* Here we are exhorted to draw near unto him, even *while in the holiest*; and a reason given, because *we have liberty by the Blood of Jesus, to enter into that holiest*, which plainly signifieth the privilege, which true Believers have, even when upon Earth, to enter into that holiest, where Christ is, and even there to draw near unto him, with the Soul and Spirit, as it is raised and enabled by him, although the Mortal Body, remain still upon

on Earth; which thing, I ſuppoſe, will be as great a riddle, and myſtery unto thee, as any of the former.

Rect. p. 35. *Your underſtanding likewiſe, the coming of Chriſt here ſpoken of, to wit, Acts* 1. 11. *to be his inviſible coming in the Heart* —— *He went up, ſay you, in a Cloud, and ſhall come in a Cloud.*

Cor. That theſe Words, *Acts* 1. 11. are to be nnderſtood of Chriſt his coming again, in his Glorified Body, in which he Aſcended: I do truely believe; and I know none of us that denieth it; but yet, that it may alſo have an Allegorical ſenſe; that doth well conſiſt with the literal, ſo as both are true, who can deny? Or, if thou can'ſt deny, ſhew a Reaſon for the ſame, or elſe be Silent; Surely, this Allegory of Chriſt's coming in the Clouds, is no more ſtrange, than that of *Paul*, expounding by *Hagar*, Mount *Zinai* in *Arabia*: and I hope it will ſatisfy any ſober Reader, that we acknowledge the coming of Chriſt in the Clouds, or in the Air, in a literal ſenſe; not alſo denying the Allegory, knowing that many Scriptures have both, and why not alſo this? And as for the Allegorical ſenſe; if the thing in it ſelf be true, and that there is a true reſemblance, betwixt the thing expreſſed, and the thing underſtood; it cannot be diſproved. Now, ſince Chriſt Aſcended into Heaven, how have

have the Clouds of Sin and Darkneſs, that hath been over the minds of Men, hid his Spiritual Appearance from them; and ſince he hath now, in theſe our days, returned to viſit the Souls of Men, more abundantly with his Light, Grace, and Spirit, than in former Generations; yet, How do theſe Clouds ſtill hide him from many, and even from thy own Eyes? but the Lord in due time, will diſpel theſe Clouds from their Eyes; and that he may do ſo from thine, is my true deſire.

Rect. *Citing* Immed. Rev. *pag.* 77. *That the Word of Prophecy,* 2 Pet. 1. 9. *Is not Chriſt in the heart, in his firſt appearance there,* &c. *will appear, if you conſider how theſe words lye* (*which, I believe, ye ſeldome do*) —— *for have all a prophetical word that have Chriſt, and the Light within, are all ſuch, Prophets? are they moved by the Holy Ghoſt, to give forth Prophecy?* pag. 38.

Cor. I have conſidered, how the words lye, and did ſo, before I wrote what I did in that place, of *Immed. Rev.* p. 77. And alſo I have conſidered, what thou ſayeſt againſt it, and it hath no weight; and as to thy queſtions, I anſwer; All have the Prophetical Word, that have Chriſt; *becauſe it was the Spirit of Chriſt, that ſpake in the Prophets:* And the ſame Spirit ſpeaketh more or leſs in all Believers, yea, in all Men; but yet

yet all such are not Prophets, nor are moved by the Holy Ghost to Prophecy: which is a special Gift given unto some, and not unto others. Nevertheless, the same Word and Spirit is necessary unto all Believers, who are not Prophets, that they may understand the Prophet's Writings: For it is that Word in the Heart, which is the Key, that opens all the Prophecyes, and all other places of Scripture.

Rect. pag. 38, 39. *You make the Apostle say thus, You do well, to take heed to the Seed of Light in you, not yet come to the perfect Day; which is a more sure Word; knowing, that no Prophecy of Scripture, is of any private Interpretation: The Congruity of which you are to shew.*

Correct. These are not my Express Words, nor true and proper Meaning, as thou settest them down here; where thou labours to render them as Incongruous, as thou canst: For, I do not call it *The more sure Word*, in respect of the perfect Day. Nor do I say, That it doth interpret the Scripture, either more certainly, or with equal Evidence and Clearness, (which they call Subjective Certainty) as when it is come to the perfect Day: But this I say, The true Light of Christ in the Heart of Man, is a most sure Word in it self; and even in the least measure of it, giveth unto them who believe in it, more Assurance

surance and Certainty of the Truth of the Scripture-Testimony, than the bare Report or Letter can do; because it is the Divine Testimony of the Light and Spirit of Christ in Men, that moveth them principally, to believe the outward Testimony, that it is of *God*: And therefore, it is the greater, or more sure, as unto us; see *Joh.* 15.26. & *Joh.* 16.13. 1 *Joh.* 2.27. 1 *Joh.* 5.9, 10. Again, I say, as this Word doth more & more manifest it self in the Heart, shining out of Darkness; it opens the Scriptures dayly more and more, to our Understanding; for it is the best Interpreter, that we can find: For, it was This in the Apostles, that gave them the true Understanding of the Prophet's Words, that prophecyed of Christ to come: *For the Scripture is not of any private Interpretation; for Prophecy came not in the Old Time, by the Will of Man*: And therefore, it cannot be understood by the bare Natural Wisdom and Spirit of Man. If this be not Congruous, and proper Sense, I leave unto these, who have a true Discerning, to judge. Now, that last of all thou sayest, That Prophetical Word is a Prophecy of Christ's coming: Thou indeed say'st it, and that is all; but givest no Proof: Dictator-like indeed. I advise thee, to follow thy own Counsel in thy last Page; and that is, not to Dictate, but produce thy Reasons; which many times, thou dost not so much as offer: and those

thou

thou producest, have not any solid weight.

Rect. Pag. 40. *Citing a little book of mine, called Looking Glass, p. 28. and Ruth. his Theses Theol. p. 4. Concerning the words, 1 Cor. 12. 7. A manifestation of the Spirit is given to every man to profit withall. The apostle doth not say, it is given to every man, but to every man to profit withall, which doth not signifie that every man hath it, any more then, when I say, Tongues and Miracles, riches and dominion are given to every man to profit withall, doth signifie that every man hath Tongues and Miracles, riches and dominion.*

Cath. But how dost thou prove, that the Scripture words have such a meaning, as these words of thine, seeing such a manner of speech doth not always, nor indeed most frequently so signifie, but rather as we understand them? as for Example, a mouth is given unto every man to Eat and Drink withall, doth not this signifie that every man hath a mouth, and Meat and Drink is given to every man where withall to sustain the bodily Life, is not this also Universal? and Thousands Examples of this sort can be given, and is the more usual and proper manner of speech, from which we are not to depart, unless a sufficient reason can be given to the contrary, which thou givest not.

Rect. *Nor doth he speak of Heathens, but of Christians only, as appears by what more follows.*

Cur. The words, *EVERY MAN*, comprehendeth as well Heathens as Christians, and though in the particular Ennumeration of the peculiar and Rare Gifts, given to the Church, he understandeth them Chiefly, as given unto the Christians; yet in the general, he comprehendeth all men, *that have a Manifestation of the Spirit given unto them*, also, according unto many other Scriptures, as *John* 1. 9. *Tit.* 2. 11. *Rom.* 1. 19. Nor can it be denyed, but that some Rare and Singular Gifts of the spirit, have been given unto some of these called Heathens, some whereof prophesied of Christ, and others uttered some Divine sayings, that could proceed from no other Principle, but the same Divine spirit that was in the Christians, such as that mentioned by *Paul*, *Acts*, 17. 28. *For we are also his offspring*; and that of *Cato*, God is Chiefly to be worshipped with a pure mind. And that of *Seneca*, There is a Holy Spirit in us, that Treateth us, as we Treat him. And many such excellent and Divine sayings, might be cited of many others; as of *Socrates*, *Plato*, *Plotinus*; so that *Justine Martyr* doth account *Socrates* a Christian; and *Porphyry* in the History of *Plotinus* his Life, affirmeth, that the said *Plotinus*, at times, spoke many things by Divine inspiration, [illegible], and that he used often by the Beatick or Divine Light, to

raise

raise up his mind unto God, and then God himself did appear unto him, having no form nor shape. This is a state that few called Christians at this day do know, or indeed believe so much as attainable in this Life; the greater is their shame, that some of those called Heathens, have gone beyond them, in Arriving unto a nearness unto God, and such a near fellowship with him.

Rect. Pag. 42. *You then, in saying, every man hath a manifestation of the Spirit, affirme, every man hath some or other extraordinary gift, and is πνεματικος, the Spiritual.*

Cor. That doth no wise follow, for as is already said, as the Apostle doth speak of those rare and peculiar gifts; so he doth also speak of that which is common and general; otherwise thou must acknowledge, that none of the Christians, who had none of these extraordinary gifts, as Tongues, Miracles, had any manifestation of the Spirit at all; and this is to make them short of the Heathen, to whom God had made manifest, τὸ γνωστὸν τοῦ θεοῦ, *Rom.* 1.19. *That which may be known of God, and that in them:* Again, If none be the Spiritual, as thou say'st, but such as have these extraordinary gifts, then there are none Spiritual, at this day, among all the Christians, seeing thou dost not acknowledge any such gifts to be in the World; which, how harsh and void of all

Spiritual understanding, this thy Doctrine doth favour, I leave unto the Spiritual to Judge. But to measure these with thy own Rule, if there be none Spiritual in all the World, as thou say, then why do ye called Churchmen, call your selves Spiritual, and the Spirituallity; and why are the Bishops called Spiritual Lords, and their Courts, Spiritual Courts: for to call them Spiritual Lords, and yet deny them to be spiritual men; Is a strange paradox. It is same question, if thy Bishop will Justifie this Doctrine of thine.

Rest. *It was necessary, that you should take away the Emphasis, as you have done, saying, The manifestation of the Spirit is given to every man, p. 43.*

Cor. The Emphasis (if so be there be any Emphasis, for the Greek Article is commonly prefixed unto words without any Emphasis at all) doth not in the least fight against us, but rather indeed, make for us; for let it be so rendred, the manifestation of the Spirit, or that manifestation of the Spirit, is given unto every man to profit withal. Here the emphasis falleth not upon the men to whom it is given, as if they were only such a rare and singular part of mankind; but it falleth upon the manifestation it self, and then it will signify, *this manifestation of the Spirit given unto every man*, is not a meer natural, or humane

thing

thing (as some say) but supernatural, divine and heavenly: and if the Greek Article have an emphasis here, why not also, *Rom.* 1. 19. the τὸ γνωστὸν τοῦ θεοῦ, which God had shewed unto the *Gentiles*; and then it will prove the more abundantly, that it was some divine and supernatural thing. And thus thy own Weapon is turned against thy self, and thou fallest upon the point of thy own Sword.

CHAP. V.

Rect. pag. 44. *Cloine my Book, called* Help in time of Need, *p. 2. concerning the words,* 1 Cor. 11. *Not discerning the Lords Body; not discerning it, for what I demand, in eating and drinking you must say, if you will speak according to the Apostle.*

Correct. *These who did Eat and Drink unworthily,* pretending to remember the Lords Death, *and yet were Crucifying him again, unto themselves, by their sins,* I grant, *did not discern the Lords Body:* But doth it therefore follow, that none discern the Lords Body, but at such times, as they Eat and Drink, which are extraordinary, as once, twice, or four times in the Year, or perhaps, once e-

very month? Do not all true Christians daily feed upon the Body of Christ, by Eating his Flesh and drinking his Blood; and do they not discern that which they Eat and Drink? how grosly, and falsly, dost thou here interpret the Scripture?

Rect. *But since the Apostle speakes of the Lords Supper, shew that he means here, that another Body is to be discerned, than that which is to be remembred, as Crucified, where-of the Bread and Wine are Symboles: shew a Sillable here, that intimates a Spiritual Body.*

Correct. I find not that the Apostle called their Eating and Drinking, who did Eat and Drink unworthyly, the Lords Supper; but on the contrary, he said, *this is not to eat the Lords Supper:* 1 Cor. 11. 20. and as concerning the Body of Christ, that was Crucified, was it not again raised up, to be made a living body? and after he Arose and Ascended, was it not a Spiritual Body? Why then sayest thou, *Shew a sillable, that intimates a Spiritual Body?* Is not Christs body a Spiritual body, which he hath now in the Heavens? Seeing the body of the Saints at the Resurrection is raised spiritual, according unto the Glorious Body of Christ, shew a sillable, that Christ hath any other Body but that which is spiritual; the vertue whereof doth really extend unto the Saints,

Saints, and all that partake of that Vertue, partake of his Body; And they who know no more, but to remember the death of Christ and his Crucified Body, and are not brought into a Conformity unto his Death, and to be raised up with him, in the inward man, by the power of his Resurrection, and the quickning vertue of his Body, that is Spiritual, they do not truly discern the Lords Body.

Moreover, as concerning the Body of Christ, did not the Saints, before Christ came outwardly in the flesh, Eat of his Body? *Did they not all Eat the same Spiritual Meat, and drink the same Spiritual Drink?* and what was that meat and drink, but the Flesh and Blood of Christ? *and if they had not eat his Flesh, and drunk his Blood, they could not have had Life in them,* as Christ hath expresly taught, *Joh.* 6. And was not this body which the Saints fed upon from the beginning, before the Body of Christ was Crucified outwardly upon the Cross? And what is that body of Christ, mentioned by the Apostle, *Colos.* 2. 17. *which puts an end unto the observation of Meats and Drinks, new Moons and Sabbath-Dayes?* Is that only the outward Body that was Crucified? And if thou sayest Yes, then thou dividest Christ, whereas Christ is not divided; but they who Receive him,